

GUACANAGARI PONTIAC BLACK HAWK
 MONTEZUMA CAPTAIN PIPE KEOKUK
 GUATIMOTZIN LOGAN SACAGAWEA
 POWHATAN CORNPLANTER BENITO JUAREZ
 POCAHONTAS JOSEPH BRANT MANGUS
 SAMOSET RED JACKET COLORADAS
 MASSASOIT LITTLE TURTLE LITTLE CROW
 KING PHILIP TECUMSEH SITTING BULL
 UNCAS OSCEOLA CHIEF JOSEPH
 TEDYUSKUNG SEQUOYA GERONIMO
 SHABONEE.



TO PERPETUATE THE HISTORY
 AND DEVELOPMENT OF THE
 PEOPLE REPRESENTED BY THE
 ABOVE CHIEFS AND WISE MEN
 THIS COLLECTION HAS BEEN
 GATHERED BY THEIR FRIEND
 EDWARD EVERETT AYER

AND PRESENTED BY HIM
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 1911

ORONOTA.

OR

THE RED RACE OF AMERICA:

THEIR HISTORY, TRADITIONS, CUSTOMS,

POETRY, PICTURE-WRITING, &c.

IN EXTRACTS FROM

NOTES, JOURNALS, AND OTHER UNPUBLISHED WRITINGS.

BY HENRY R. SCHOOLCRAFT.

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OR

THE RED RACE OF AMERICA.

NUMBER ONE, AUGUST, 1844.

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THE RED RACE OF AMERICA

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TO THE READER.

MORE than thirty years have passed (it was in 1809) since, by a change of residence from central, to western New York, the writer was first placed in a position to observe the Red Race of this continent. The public are apprized, that he had devoted several years of this period to the topics of geography and geology in exploratory journies, in the vallies of the Mississippi and the Missouri, and the latitudes west and north of them, before he entered the service of the U. S. government, in connexion with these tribes. Two and twenty years of his life, he may add, have been passed in the various capacities of an executive Agent, a Commissioner, and a Superintendant of Indian affairs, for the northern department.

Having received numerous letters of inquiry, from various quarters, on this head, since his return from the eastern hemisphere, to his native state, it is supposed that a general interest may be felt, to know something, more fully, of the results of his experience, observation and adventurous positions, in so wide a field. It is, in truth, to test this opinion, which is not, perhaps, well founded, or general, that the following extracts and memoranda, selected from his notes and papers, are published. The design is to continue them for a few numbers, at convenient intervals, to enable the reader to form his own opinion on the subject.

In making this essay, it was thought appropriate, that a title for it should be selected from the language of the people, whose history and traits are brought into discussion. The term *Oneota* is the name of one of these aboriginal tribes (the *Oneidas*.) It signifies, in the Mohawk dialect, the people who are sprung from a Rock. It is a term which will do as well as any, for the entire race, until we obtain better lights.

As the writer is about to go west, temporarily, these papers are put into the hands of a friend who is curious in these things, and who is known to be actuated, at the same time, by an enlarged benevolence for the race. If there be any thing farther, that the reader should be apprized of, it must be left to his hands.

HENRY R. SCHOOLCRAFT.

New York, July, 1844.

INDIAN STORY TELLERS.

If a stranger among the Indians happens to be seated with the family in the lodge, (where the lonely wanderer has often found a welcome retreat,) he may sometimes observe a sudden commotion, and find, from the countenances of the family that agreeable news has arrived. "Old —— has come!" There is general joy. An old Indian enters, enfeebled by years and no longer able to join the warriors and hunters, now perhaps absent on some dangerous enterprise. He possesses a memory retentive of the traditions of the tribe, and probably an imagination quick at invention or embellishment. As a necessary qualification, he is one of the few well acquainted with his native language. He loves to repeat his tales, and the children dearly love to listen. In the many waste hours of savage life, the mother often realizes the inconvenience of having to provide occupation for unemployed minds; and the story-teller is welcomed by her for the relief he brings.

The old man, seated on the ground, and surrounded by an attentive circle, begins his tale; and as the interest rises, and the narrative requires it, he now changes his tones to imitate different speakers, varies his countenance and attitudes, or moves across the lodge to personate the characters he describes. The mother, without disturbance, places the kettle on the fire, and quietly prepares some savory dish to regale the old wanderer at the close of his labors.

Thus, as by the minstrels, bards and troubadours of former days, and as by the Turkish story-tellers at the present time, the Indians hand down their traditions of different kinds from generation to generation. The two succeeding tales are connected with their religious systems, and were evidently forged for the purpose of teaching the duty of subserviency to the priests. They bear striking resemblances to certain mythological tales of other nations, ancient and modern, which may occur to some of our readers, but which we cannot at present point out.—*Editor.*

[The following legend was related by Audaname, an Ottawa of *L'Arbre Croche*, in an answer to inquiries respecting their astronomical opinions of the sun and moon. The bearing it has on the ancient worship of the sun, to which the white dog was offered, is, perhaps, the most important point furnished by it. He who scans these stories, for the light they may reflect on these ancient customs, religion and opinions, must separate truth from fiction, and tradition from fable, by the best lights he can get. I am content, as a collector and gleaner of this cabin lore, to set down these stories with all their incongruities about them. It does not always fall to the lot of the same person, both to furnish materials and to draw conclusions. *H. R. Schoolcraft.*]

TALES OF A WIGWAM.

TALE FIRST.

THE WHITE STONE CANOE.

THERE was once a very beautiful young girl, who died suddenly on the day she was to have been married to a handsome young man. He was also brave, but his heart was not proof against this loss. From the hour she was buried, there was no more joy or peace for him. He went often to visit the spot where the women had buried her, and sat musing there, when, it was thought, by some of his friends, he would have done better to try to amuse himself in the chase, or by diverting his thoughts in the war-path. But war and hunting had both lost their charms for him. His heart was already dead within him. He pushed aside both his war-club and his bow and arrows.

He had heard the old people say, that there was a path, that led to the land of souls, and he determined to follow it. He accordingly set out, one morning, after having completed his preparations for the journey. At first he hardly knew which way to go. He was only guided by the tradition that he must go south. For a while, he could see no change in the face of the country. Forests, and hills, and vallies, and streams had the same looks, which they wore in his native place. There was snow on the ground, when he set out, and it was sometimes seen to be piled and matted on the thick trees and bushes. At length, it began to diminish, and finally disappeared. The forest assumed a more cheerful appearance, the leaves put forth their buds, and before he was aware of the completeness of the change, he found himself surrounded by spring. He had left behind him the land of snow and ice. The air became mild, the dark clouds of winter had rolled away from the sky; a pure field of blue was above him, and as he went he saw flowers beside his path, and heard the songs of birds. By these signs he knew that he was going the right way, for they agreed with the traditions of his tribe. At length he spied a path. It led him through a grove, then up a long and elevated ridge, on the very top of which he came to a lodge. At the door stood an old man, with white hair, whose eyes, though deeply sunk, had a fiery brilliancy. He had a long robe of skins thrown loosely around his shoulders, and a staff in his hands.

The young Chippewayan began to tell his story ; but the venerable chief arrested him, before he had proceeded to speak ten words. I have expected you, he replied, and had just risen to bid you welcome to my abode. She, whom you seek, passed here but a few days since, and being fatigued with her journey, rested herself here. Enter my lodge and be seated, and I will then satisfy your enquiries, and give you directions for your journey from this point. Having done this, they both issued forth to the lodge door. "You see yonder gulf, said he, and the wide stretching blue plains beyond. It is the land of souls. You stand upon its borders, and my lodge is the gate of entrance. But you cannot take your body along. Leave it here with your bow and arrows, your bundle and your dog. You will find them safe on your return." So saying, he re-entered the lodge, and the freed traveller bounded forward, as if his feet had suddenly been endowed with the power of wings. But all things retained their natural colours and shapes. The woods and leaves, and streams and lakes, were only more bright and comely than he had ever witnessed. Animals bounded across his path, with a freedom and a confidence which seemed to tell him, there was no blood shed here. Birds of beautiful plumage inhabited the groves, and sported in the waters. There was but one thing, in which he saw a very unusual effect. He noticed that his passage was not stopped by trees or other objects. He appeared to walk directly through them. They were, in fact, but the souls or shadows of material trees. He became sensible that he was in a land of shadows. When he had travelled half a day's journey, through a country which was continually becoming more attractive, he came to the banks of a broad lake, in the centre of which was a large and beautiful island. He found a canoe of shining white stone, tied to the shore. He was now sure that he had come the right path, for the aged man had told him of this. There were also shining paddles. He immediately entered the canoe, and took the paddles in his hands, when to his joy and surprise, on turning round, he beheld the object of his search in another canoe, exactly its counterpart in every thing. She had exactly imitated his motions, and they were side by side. They at once pushed out from shore and began to cross the lake. Its waves seemed to be rising and at a distance looked ready to swallow them up; but just as they entered the whitened edge of them they seemed to melt away, as if they were but the images of waves. But no sooner was one wreath of foam passed, than another, more threatening still, rose up. Thus they were in perpetual fear; and what added to it, was the *clearness of the water*, through which they could see heaps of beings who had perished before, and whose bones laid strewn on the bottom of the lake. The Master of Life had, however, decreed to let them pass, for the actions of neither of them had been bad. But they saw many others struggling and sinking in the waves. Old men and young men, males and females of all ages and ranks, were there; some passed, and

some sank. It was only the little children whose canoes seemed to meet no waves. At length, every difficulty was gone, as in a moment, and they both leapt out on the happy island. They felt that the very air was food. It strengthened and nourished them. They wandered together over the blissful fields, where every thing was formed to please the eye and the ear. There were no tempests—there was no ice, no chilly winds—no one shivered for the want of warm clothes: no one suffered for hunger—no one mourned for the dead. They saw no graves. They heard of no wars. There was no hunting of animals; for the air itself was their food. Gladly would the young warrior have remained there forever, but he was obliged to go back for his body. He did not see the Master of Life, but he heard his voice in a soft breeze: “Go back, said this voice, to the land from whence you came. Your time has not yet come. The duties for which I made you, and which you are to perform, are not yet finished. Return to your people, and accomplish the duties of a good man. You will be the ruler of your tribe for many days. The rules you must observe, will be told you by my messenger, who keeps the gate. When he surrenders back your body, he will tell you what to do. Listen to him, and you shall afterwards rejoin the spirit, which you must now leave behind. She is accepted and will be ever here, as young and as happy as she was when I first called her from the land of snows.” When this voice ceased, the narrator awoke. It was the fancy work of a dream, and he was still in the bitter land of snows, and hunger and tears.

THE LYNX AND THE HARE.

A FABLE FROM THE OJIBWA-ALGONQUIN.

A LYNX almost famished, met a hare one day in the woods, in the winter season, but the hare was separated from its enemy by a rock, upon which it stood. The lynx began to speak to it in a very kind manner. “Wabose! Wabose!” * said he, “come here my little white one, I wish to talk to you.” “O no,” said the hare, “I am afraid of you, and my mother told me never to go and talk with strangers.” “You are very pretty,” replied the lynx, “and a very obedient child to your parents; but you must know that I am a relative of yours; I wish to send some word to your lodge; come down and see me.” The hare was pleased to be called pretty, and when she heard that it was a relative, she jumped down from the place where she stood, and immediately the lynx pounced upon her and tore her to pieces.

* This word appears to be a derivation from the radix *WAWB*, white. The termination in *o* is the objective sign. The term is made diminutive in *s*.

TALE SECOND.

THE WORSHIP OF THE SUN.

AN OTTOWA TRADITION,

A LONG time ago, there lived an aged Odjibwa and his wife, on the shores of Lake Huron. They had an only son, a very beautiful boy, whose name was O-na-wut-a-qut-o, or he that catches the clouds. The family were of the totem of the beaver. The parents were very proud of him, and thought to make him a celebrated man, but when he reached the proper age, he would not submit to the We-koon-de-win, or fast. When this time arrived, they gave him charcoal, instead of his breakfast, but he would not blacken his face. If they denied him food, he would seek for birds' eggs, along the shore, or pick up the heads of fish that had been cast away, and broil them. One day, they took away violently the food he had thus prepared, and cast him some coals in place of it. This act brought him to a decision. He took the coals and blackened his face, and went out of the lodge. He did not return, but slept without; and during the night, he had a dream. He dreamed that he saw a very beautiful female come down from the clouds and stand by his side. "O-na-wut-a-qut-o," said she, "I am come for you—step in my tracks." The young man did so, and presently felt himself ascending above the tops of the trees—he mounted up, step by step, into the air, and through the clouds. His guide, at length, passed through an orifice, and he, following her, found himself standing on a beautiful plain.

A path led to a splendid lodge. He followed her into it. It was large, and divided into two parts. On one end he saw bows and arrows, clubs and spears, and various warlike implements tipped with silver. On the other end, were things exclusively belonging to females. This was the home of his fair guide, and he saw that she had, on the frame, a broad rich belt, of many colours, which she was weaving. She said to him: "My brother is coming and I must hide you." Putting him in one corner, she spread the belt over him. Presently the brother came in, very richly dressed, and shining as if he had had points of silver all over him. He took down from the wall a splendid pipe, together with his sack of a-pa-ko-ze-gun, or smoking mixture. When he had finished regaling himself in this way, and laid his pipe aside, he said to his sister: "Nemissa," (which is, my elder sister,) "when will you quit these practices? Do you forget that the Greatest of the Spirits has commanded that you should not

take away the children from below? Perhaps you suppose that you have concealed O-na-wut-a-qut-o, but do I not know of his coming? If you would not offend me, send him back immediately." But this address did not alter her purpose. She would not send him back. Finding that she was purposed in her mind, he then spoke to the young lad, and called him from his hiding place. "Come out of your concealment," said he, "and walk about and amuse yourself. You will grow hungry if you remain there." He then presented him a bow and arrows, and a pipe of red stone, richly ornamented. This was taken as the word of consent to his marriage; so the two were considered husband and wife from that time.

O-no-wut-a-qut-o found every thing exceedingly fair and beautiful around him, but he found no inhabitants except her brother. There were flowers on the plains. There were bright and sparkling streams. There were green vallies and pleasant trees. There were gay birds and beautiful animals, but they were not such as he had been accustomed to see. There was also day and night, as on the earth; but he observed that every morning the brother regularly left the lodge, and remained absent all day; and every evening the sister departed, though it was commonly but for a part of the night.

His curiosity was aroused to solve this mystery. He obtained the brother's consent to accompany him in one of his daily journeys. They travelled over a smooth plain, without boundaries, until O-no-wut-a-qut-o felt the gnawings of appetite, and asked his companion if there were no game. "Patience! my brother," said he, "we shall soon reach the spot where I eat my dinner, and you will then see how I am provided." After walking on a long time, they came to a place which was spread over with fine mats, where they sat down to refresh themselves. There was, at this place, a hole through the sky; and O-no-wut-a-qut-o, looked down, at the bidding of his companion, upon the earth. He saw below the great lakes, and the villages of the Indians. In one place, he saw a war party stealing on the camp of their enemies. In another, he saw feasting and dancing. On a green plain, young men were engaged at ball. Along a stream, women were employed in gathering the a-puk-wa for mats.

"Do you see," said the brother, "that group of children playing beside a lodge. Observe that beautiful and active boy," said he, at the same time darting something at him, from his hand. The child immediately fell, and was carried into the lodge.

They looked again, and saw the people gathering about the lodge. They heard the she-she-gwan of the meeta, and the song he sung, asking that the child's life might be spared. To this request, the companion of O-no-wut-a-qut-o made answer—"send me up the sacrifice of a white dog." Immediately a feast was ordered by the parents of the child, the white dog was killed, his carcass was roasted, and all the wise men and medicine men of the village assembled to witness the ceremony. "There are many

below," continued the voice of the brother, "whom you call great in medical skill, but it is because their ears are open, and they listen to my voice, that they are able to succeed. When I have struck one with sickness, they direct the people to look to me: and when they send me the offering I ask, I remove my hand from off them, and they are well." After he had said this, they saw the sacrifice parcelled out in dishes, for those who were at the feast. The master of the feast then said, "we send this to thee, Great Manito," and immediately the roasted animal came up. Thus their dinner was supplied, and after they had eaten, they returned to the lodge by another way.

After this manner they lived for some time; but the place became wearisome at last. O-no-wut-a-qut-o thought of his friends, and wished to go back to them. He had not forgotten his native village, and his father's lodge; and he asked leave of his wife, to return. At length she consented. "Since you are better pleased," she replied, with the cares and the ills, and the poverty of the world, than with the peaceful delights of the sky, and its boundless prairies, go! I give you permission, and since I have brought you hither, I will conduct you back; but remember, you are still my husband, I hold a chain in my hand by which I can draw you back, whenever I will. My power over you is not, in any manner, diminished. Beware, therefore, how you venture to take a wife among the people below. Should you ever do so, it is then that you shall feel the force of my displeasure."

As she said this, her eyes sparkled—she raised herself slightly on her toes, and stretched herself up, with a majestic air; and at that moment, O-no-wut-a-qut-o awoke from his dream. He found himself on the ground, near his father's lodge, at the very spot where he had laid himself down to fast. Instead of the bright beings of a higher world, he found himself surrounded by his parents and relatives. His mother told him he had been absent a year. The change was so great, that he remained for some time moody and abstracted, but by degrees, he recovered his spirits. He began to doubt the reality of all he had heard and seen above. At last, he forgot the admonitions of his spouse, and married a beautiful young woman of his own tribe. But within four days, she was a corpse. Even the fearful admonition was lost, and he repeated the offence by a second marriage. Soon afterwards, he went out of the lodge, one night, but never returned. It was believed that his wife had recalled him to the region of the clouds, where the tradition asserts, he still dwells, and walks on the daily rounds, which he once witnessed.

The native tribes are a people without maxims: One of the few which have been noticed is this: Do not tell a story in the summer; if you do, the toads will visit you.

TALE THIRD.

SHINGEBISS.

FROM THE ODJIBWA-ALGONQUIN,

THERE was once a Shingebiss, [the name of a kind of duck] living alone, in a solitary lodge, on the shores of the deep bay of a lake, in the coldest winter weather. The ice had formed on the water, and he had but four logs of wood to keep his fire. Each of these, would, however, burn a month, and as there were but four cold winter months, they were sufficient to carry him through till spring.

Shingebiss was hardy and fearless, and cared for no one. He would go out during the coldest day, and seek for places where flags and rushes grew through the ice, and plucking them up with his bill, would dive through the openings, in quest of fish. In this way he found plenty of food, while others were starving, and he went home daily to his lodge, dragging strings of fish after him, on the ice.

Kabebonicca * observed him, and felt a little piqued at his perseverance and good luck in defiance of the severest blasts of wind he could send from the northwest. "Why! this is a wonderful man," said he; "he does not mind the cold, and appears as happy and contented, as if it were the month of June. I will try, whether he cannot be mastered." He poured forth ten-fold colder blasts, and drifts of snow, so that it was next to impossible to live in the open air. Still the fire of Shingebiss did not go out: he wore but a single strip of leather around his body, and he was seen, in the worst weather, searching the shores for rushes, and carrying home fish.

"I shall go and visit him," said Kabebonicca, one day, as he saw Shingebiss dragging along a quantity of fish. And accordingly, that very night, he went to the door of his lodge. Meantime Shingebiss had cooked his fish, and finished his meal, and was lying, partly on his side, before the fire singing his songs. After Kabebonicca had come to the door, and stood listening there, he sang as follows:

Ka	Neej	Ka	Neej
Be	In	Be	In
Bon	In	Bon	In
Oc	Ee.	Oc	Ee.
Ca	We-ya!	Ca	We-ya!

The number of words, in this song, are few and simple, but they are made up from compounds which carry the whole of their original meanings, and are rather suggestive of the ideas floating in the mind, than actual expressions of those ideas. Literally he sings:

Spirit of the North West—you are but my fellow man.

* A personification of the North West.

By being broken into syllables, to correspond with a simple chant, and by the power of intonation and repetition, with a chorus, these words are expanded into melodious utterance, if we may be allowed the term, and may be thus rendered :

Windy god, I know your plan,
 You are but my fellow man,
 Blow you may your coldest breeze,
 Shingebiss you cannot freeze,
 Sweep the strongest wind you can,
 Shingebiss is still your man,
 Heigh ! for life—and ho ! for bliss,
 Who so free as Shingebiss ?

The hunter knew that Kabebonicca was at his door, for he felt his cold and strong breath ; but he kept on singing his songs, and affected utter indifference. At length Kabebonicca entered, and took his seat on the opposite side of the lodge. But Shingebiss did not regard, or notice him. He got up, as if nobody were present, and taking his poker, pushed the log, which made his fire burn brighter, repeating as he sat down again :

You are but my fellow man.

Very soon the tears began to flow down Kabebonicca's cheeks, which increased so fast, that, presently, he said to himself, "I cannot stand this—I must go out." He did so, and left Shingebiss to his songs ; but resolved to freeze up all the flag orifices, and make the ice thick, so that he could not get any more fish. Still Shingebiss, by dint of great diligence, found means to pull up new roots, and dive under for fish. At last Kabebonicca was compelled to give up the contest. "He must be aided by some Monedo," said he, "I can neither freeze him, nor starve him, he is a very singular being—I will let him alone."

The introduction of the Saxon race into North America, has had three determined opponents, the life of each of whom forms a distinct era. They were Powhatan, Metakom, and Pontiac. Each pursued the same method to accomplish his end, and each was the indomitable foe of the race.—Sassacus ought, perhaps, to be added to the number. Brant, was but a partisan, and fought for one branch, against another. Tecumseh, was also, rather the foe of the American type of the race, than the whole race. The same can be said of lesser men, such as Little Turtle, Buckanjaheela, and Black Hawk. Uncas was also a partisan, not a hater of the white race, and like Waub Ojeeg in the north, fought, that one tribe might prevail over another. If the Saxon race profited by this, he could not help it. Tuscaloosa fought for his tribe's supremacy ; Osceola for revenge.

NAMES OF THE AMERICAN LAKES.

ONTARIO, is a word from the Wyandot, or, as called by the Iroquois, Quatoghie language. This tribe, prior to the outbreak of the war against them, by their kindred the Iroquois, lived on a bay, near Kingston, which was the ancient point of embarkation and debarkation, or, in other words, at once the commencement and the terminus of the portage, according to the point of destination for all, who passed into or out of the lake. From such a point it was natural that a term so euphonous, should prevail among Europeans, over the other Indian names in use. The Mohawks and their confederates, generally, called it Cadaracqui—which was also their name for the St. Lawrence. The Onondagas, it is believed, knew it, in early times, by the name of Oswego.* Of the meaning of Ontario, we are left in the dark by commentators on the Indian. Philology casts some light on the subject. The first syllable, *on*, it may be observed, appears to be the notarial increment or syllable of Onondio, a hill. Tarak, is clearly, the same phrase, written darac, by the French, in the Mohawk compound of Cadaracqui; and denotes rocks, i. e. rocks standing in the water. In the final vowels *io*, we have the same term, with the same meaning which they carry in the Seneca, or old Mingo word Ohio.† It is descriptive of an extended and beautiful water prospect, or landscape. It possesses all the properties of an exclamation, in other languages, but according to the unique principles of the Indian grammar, it is an exclamation-substantive. How beautiful! [the prospect, scene present.]

Erie is the name of a tribe conquered or extinguished by the Iroquois. We cannot stop to inquire into this fact historically, farther than to say, that it was the policy of this people to adopt into their different tribes of the confederacy, the remnants of nations whom they conquered, and that it was not probable, therefore, that the Eries were annihilated. Nor is it probable that they were a people very remote in kindred and language from the ancient Sinondowans, or Senecas, who, it may be supposed, by crushing them, destroyed and exterminated their name only, while they strengthened their numbers by this inter-adoption. In many old maps, this lake bears the name of Erie or "Oskwago."

Huron, is the *nom de guerre* of the French, for the "Yendats," as they are called in some old authors, or the Wyandots. Charlevoix tells us that it is a term derived from the French word *hure*, [a wild boar,] and was applied to this nation from the mode of wearing their hair. "Quelles Hures!" said the first visitors, when they saw them, and hence, according to this respectable author, the word Huron.

* Vide a Reminiscence of Oswego.

† The sound of *i* in this word, as in Ontario, is long *e* in the Indian.

When this nation, with their confederates, the Algonquins, or Adirondaks, as the Iroquois called them, were overthrown in several decisive battles on the St. Lawrence, between Montreal and Quebec, and compelled to fly west; they at first took shelter in this lake, and thus transferred their name to it. With them, or at least, at the same general era, came some others of the tribes who made a part of the people called by the French, Algonquins, or Nipercineans, and who thus constituted the several tribes, speaking a closely cognate language, whose descendants are regarded by philologists, as the modern Lake-Algonquins.

The French sometimes called this lake *Mer douce*, or the Placid sea. The Odjibwas and some other northern tribes of that stock, call it Ottawa lake. No term has been found for it in the Iroquois language, unless it be that by which they distinguished its principal seat of trade, negotiation and early rendezvous, the island of Michilimackinac, which they called Tiedonderaghie.

Michigan is a derivative from two Odjibwa-Algonquin words, signifying large, i. e. large in relation to masses in the inorganic kingdom, and a lake. The French called it, generally, during the earlier periods of their transactions, the lake of the Illinese, or Illinois.

Superior, the most northwesterly, and the largest of the series, is a term which appears to have come into general use, at a comparatively early era, after the planting of the English colonies. The French bestowed upon it, unsuccessfully, one or two names, the last of which was Traci, after the French minister of this name. By the Odjibwa-Algonquins, who at the period of the French discovery, and who still occupy its borders, it is called Gitch-Igomee, or The Big Sea-water; from Gitchee, great, and grand, a generic term for bodies of water. The term IGOMA, is an abbreviated form of this, suggested for adoption.

The poetry of the Indians, is the poetry of naked thought. They have neither rhyme, nor metre to adorn it.

Tales and traditions occupy the place of books, with the Red Race.—They make up a kind of oral literature, which is resorted to, on long winter evenings, for the amusement of the lodge.

The love of independence is so great with these tribes, that they have never been willing to load their political system with the forms of a regular government, for fear it might prove oppressive.

To be governed and to be enslaved, are ideas which have been confounded by the Indians.

ODJIBWA SONG.

THE following song, taken from the oral traditions of the north, is connected with a historical incident, of note, in the Indian wars of Canada. In 1759, great exertions were made by the French Indian department, under Gen. Montcalm, to bring a body of Indians into the valley of the lower St. Lawrence, and invitations, for this purpose reached the utmost shores of Lake Superior. In one of the canoes from that quarter, which was left on their way down, at the lake of Two Mountains, near the mouth of the Utawas, while the warriors proceeded farther, was a Chipewewa girl called Paig-wain-e-osh-e, or the White Eagle, driven by the wind. While the party awaited there, the result of events at Quebec, she formed an attachment for a young Algonquin belonging to the French mission of the Two Mountains. This attachment was mutual, and gave origin to the song, of which the original words, with a literal prose translation, are subjoined:

I.

Ia indenaindum
Ia indenaindum
Ma kow we yah
Nin denaindum we.

Ah me! when I think of him—when I think of him—my sweetheart, my Algonquin.

II.

Pah bo je aun
Ne be nau be koning
Wabi megwissun
Nene mooshain we
Odishquagumee.

As I embarked to return, he put the white wampum around my neck—a pledge of truth, my sweetheart, my Algonquin.

III.

Keguh wejewin
Ain dah nuk ke yun
Ningee egobun
Nene mooshain we
Odishquagumee.

I shall go with you, he said, to your native country—I shall go with you, my sweetheart—my Algonquin.

IV.

Nia! nin de nah dush
 Wassahwud gushuh
 Aindahnuke yaun
 Ke yau ninemooshai wee
 Odishquagumee.

Alas! I replied—my native country is far, far away—my sweetheart;
 my Algonquin.

V.

Kai aubik oween
 Ain aube-aunin
 Ke we naubee
 Ne ne mooshai we
 Odishquagumee.

When I looked back again—where we parted, he was still looking
 after me, my sweetheart; my Algonquin.

VI.

Apee nay we ne bow
 Unishe bun
 Aungwash agushing
 Ne ne mooshai we
 Odishquagumee.

He was still standing on a fallen tree—that had fallen into the water,
 my sweetheart; my Algonquin.

VII.

Nia! indenaindum
 Nia! in denaindum
 Ma kow we yuh
 Nin de nain dum we
 Odishquagumee.

Alas! when I think of him—when I think of him—It is when I
 think of him; my Algonquin.

Eloquence on the part of the speakers, is not so much the result of
 superior force of thought, as of the strong and clear positions of right, in
 which they have been placed by circumstances. It is the force of uth,
 by which we are charmed.

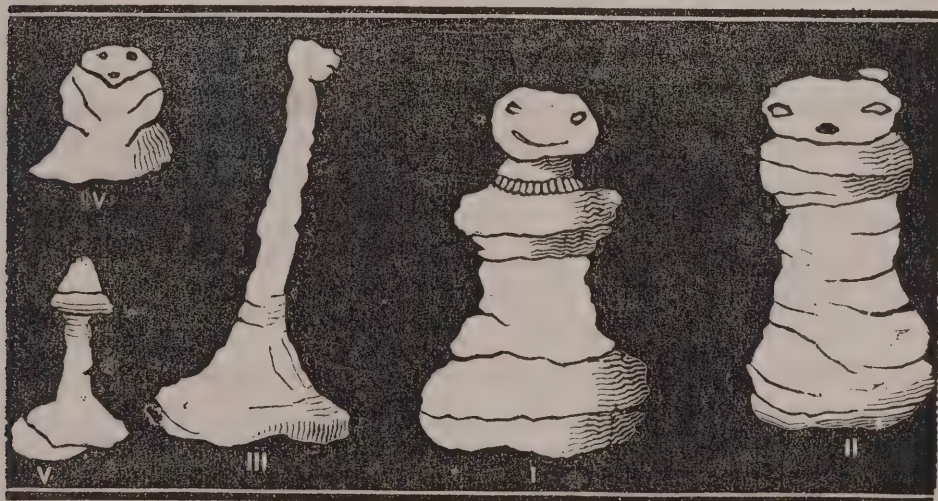
An Indian war song, sung in public, by the assembled warriors on the
 outbreak of hostilities, is a declaration of war.

SHINGABA-WOSSINS, OR IMAGE STONES.

THE native tribes who occupy the borders of the great lakes, are very ingenious in converting to the uses of superstition, such masses of loose rock, or boulder stones, as have been fretted by the action of water into shapes resembling the trunks of human bodies, or other organic forms.

There appears, at all times, to have been a ready disposition to turn such masses of rude natural sculpture, so to call them, to an idolatrous use ; as well as a most ingenious tact, in aiding the effect of the natural resemblance, by dots or dabs of paint, to denote eyes, and other features, or by rings of red ochre, around their circumference, by way of ornament.

In the following figures, 1, 2, 3, 4, 5, some of these masses are represented.



Number 3. was brought to the office of the Indian Agent at Michilimackinac in 1839, and placed among objects of analagous interest to visitors. It consisted of a portion of a vein or mass of gneiss or granite, from which both mica and feldspar were nearly absent, existing only in trace, while the quartz portion predominated, and had, by its superior hardness, resisted the elemental action. The mode of the formation of such masses is very well known to geologists, resulting, in almost every case, from the unequal degree of hardness of various parts of a mass, submitted to an equal force of attrition, such as is ordinarily given by the upheaving and rolling force of waves on a lake, or ocean beach. To the natives, who are not prone to reason from cause to effect, such productions appear wonderful. All that is past comprehension, or wonderful, is attributed by them to the supernatural agency of spirits. The hunter or

warrior, who is travelling along the coast, and finds one of these self-sculptured stones, is not sure that it is not a direct interposition of his God, or guardian Manito, in his favour. He is habitually a believer in the most subtle forms of mysterious power, which he acknowledges to be often delegated to the native priests, or necromancers. He is not staggered by the most extraordinary stretch of fancy, in the theory of the change or transformation of animate into inanimate objects, and vice versa. All things, "in heaven and earth," he believes to be subject to this subtle power of metamorphosis. But, whatever be the precise operating cause of the respect he pays to the imitative rolled stones, which he calls Shingaba-wossins, and also by the general phrase of Muz-in-in-a-wun, or images, he is not at liberty to pass them without hazarding something, in his opinion, of his chance of success in life, or the fortune of the enterprize in hand.

If the image be small, it is generally taken with him and secreted in the neighborhood of his lodge. If large and too heavy for this purpose, it is set up on the shore, generally in some obscure nook, where an offering of tobacco, or something else of less value, may be made *to* it, or rather *through* it, to the spirit.

In 1820 one of these stones (No. 2.) was met by an expedition of the government sent north, that year, for the purpose of interior discovery and observation, at the inner Thunder Bay island, in Lake Huron. It was a massy stone, rounded, with a comparatively broad base and entablature, but not otherwise remarkable. It was set up, under a tree on the island, which was small, with the wide and clear expanse of the lake in plain view. The island was one of those which were regarded as desert, and was probably but seldom stopped at. It was, indeed, little more than a few acres of boulders and pebbles, accumulated on a limestone reef, and bearing a few stunted trees and shrubs. The water of the lake must, in high storms, have thrown its spray over this imaged stone. It was, in fine, one of those private places which an Indian might be supposed to have selected for his secret worship.

In No. 3. is figured an object of this kind, which was found in 1832, in the final ascent to the source of the Mississippi, on the right cape, in ascending this stream into lac Traverse—at the distance of about 1000 miles above the falls of St. Anthony. I landed at the point to see it, having heard, from my interpreter, that such an object was set up and dedicated to some unknown Manito there. It was a pleasant level point of land shaded with trees, and bearing luxuriant grass and wild shrubbery and flowers. In the middle of this natural parterre the stone was placed, and was overtopped by this growth, and thus concealed by it. A ring of red paint encircled it, at the first narrowed point of its circumference, to give it the resemblance of a human neck; and there were some rude dabs to denote other features. The Indian is not precise in the matter of

proportion, either in his drawing, or in his attempts at statuary. He seizes upon some minute and characteristic trait, which is at once sufficient to denote the *species*, and he is easily satisfied about the rest. Thus a simple cross, with a strait line from shoulder to shoulder, and a dot, or circle above, to serve for a head, is the symbol of the human frame ; and without any adjunct of feet, or hands, it could not have been mistaken for any thing else—certainly for any other object in the animal creation.

THE TITLE PAGE OF THIS MAGAZINE.

The various figures composing the borders of our title page are accurate copies from drawings made by western Indians, and are designed to be fully explained in future. Some introductory remarks will be necessary, to acquaint the reader with the objects and uses of the rude pictures of our savages. The subject will be new to him, as it has never been correctly and fully made known to the world. It is interesting, as it is made highly useful, and frequently resorted to for a variety of purposes.

The drawings may appear too simple and rude to merit attention ; but, like the few forms of our own alphabet, the ideas they are employed to represent render them objects well worthy of regard and of study. They will be found to be connected with the habits and character, the superstitions, history and language of the peculiar race of men to whom they belong ; and, if we mistake not, will afford some illustrations or hints relating to the monuments and records of other and distant nations.

The ways in which they are applied are various. They are sometimes mere guide-posts, sometimes epitaphs, histories or mnemonics, often connected with figurative meanings, and sometimes have a mysterious significance which cannot be unravelled without an acquaintance with some of the profoundest of Indian superstitions, which are reluctantly communicated to a white man. This subject will have a very prominent place in our pages ; and we wish to acquaint the reader with a very interesting result towards which we shall begin, in this number, to conduct him, viz : the interpretation of the inscription or drawing on the celebrated *Dighton Rock*. The learned men of Sweden have recently displayed great zeal and industry, in their attempts to explain it as a work of their Northmen, the discoverers of the coast of New England about A. D. 1000 : but our readers, we believe, will soon be able to prove for themselves that it is a genuine specimen of Indian picture writing, and to comprehend the principles on which it has been interpreted by some aged Western Indians, at the request of Mr. Schoolcraft. His remarks on Picture writing, inserted in the present number of this magazine, are intended as an introduction to that extensive and interesting department of inquiry on which we are entering.—*Editor*.

PAWNEE BARBARITY.

THAT the tribes west of the Missouri, and beyond the pale of the ordinary influence of civilization, should retain some shocking customs, which, if ever prevalent among the more favoured tribes east of the Mississippi and the Alleghenies, have long disappeared, may be readily conceived. Wild, erratic bands, who rove over immense plains on horseback, with bow and lance, who plunge their knives and arrows daily into the carcasses of the buffalo, the elk and the deer, and who are accustomed to sights of blood and carnage, cannot escape the mental influence of these sanguinary habits, and must be, more or less, blunted in their conceptions and feelings. Where brute life is so recklessly taken, there cannot be the same nice feeling and sense of justice, which some of the more favoured tribes possess, with respect to taking away human life. Yet, it could hardly have been anticipated, that such deeds as we are now called upon to notice, would have their place even in the outskirts of the farther "Far West," and among a people so sunk and degraded in their moral propensities, as the Pawnees. But the facts are well attested.

In the fierce predatory war carried on between the Pawnees and Sioux, acts of blood and retaliation, exercised on their prisoners, are of frequent occurrence. In the month of February, 1838, the Pawnees captured a Sioux girl only fourteen years of age. They carried her to their camp on the west of the Missouri, and deliberated what should be done with her. It is not customary to put female captives to death, but to make slaves of them. She, however, was doomed to a harder fate, but it was carefully concealed from her, for the space of some sixty or seventy days. During all this time she was treated well, and had comfortable lodgings and food, the same as the rest enjoyed. On the 22nd of April, the chiefs held a general council, and when it broke up, it was announced that her doom was fixed, but this was still carefully concealed from her. This doom was an extraordinary one, and so far as the object can be deduced, from the circumstances and ceremonies, the national hatred to their enemies was indulged, by making the innocent non-combatant, a sacrifice to the spirit of corn, or perhaps, of vegetable fecundity.

When the deliberations of the council were terminated, on that day, she was brought out, attended by the whole council, and accompanied on a visit from lodge to lodge, until she had gone round the whole circle. When this round was finished, they placed in her hands a small billet of wood and some paints. The warriors and chiefs then seated themselves in a circle. To the first person of distinction she then handed this billet of wood and paint; he contributed to this offering, or sort of

charity some wood and paint, then handed it to the next, who did likewise, and he passed it to the next, until it had gone the entire rounds, and each one had contributed some wood and some paint. She was then conducted to the place of execution. For this purpose they had chosen an open grassy glade, near a cornfield, where there were a few trees. The spot selected was between two of these trees, standing about five feet apart, in the centre of which a small fire was kindled, with the wood thus ceremoniously contributed. Three bars had been tied across, from tree to tree, above this fire, at such a graded height, that the points of the blaze, when at its maximum, might just reach to her feet. Upon this scaffold she was compelled to mount, when a warrior at each side of her held fire under her arm pits. When this had been continued as long as they supposed she could endure the torture, without extinguishing life, at a given signal, a band of armed bow-men let fly their darts, and her body, at almost the same instant, was pierced with a thousand arrows. These were immediately withdrawn, and her flesh then cut with knives, from her thighs, arms and body, in pieces not longer than half a dollar, and put into little baskets. All this was done before life was quite extinct.

The field of newly planted corn reached near to this spot. This corn had been dropped in the hill, but not covered with earth. The principal chief then took of the flesh, and going to a hill of corn, squeezed a drop of blood upon the grains. This was done by each one, until all the grains put into the ground, had received this extraordinary kind of sprinkling.

This horrible cruelty took place in the vicinity of Council Bluffs. Offers to redeem the life of the prisoner had been made by the traders, in a full council of eighty chiefs and warriors, but they were rejected. The original narrator was an eye witness. He concludes his description by adding, that his wife's brother, a Pawnee, had been taken prisoner by the Sioux, in the month of June following, and treated in the same manner. Truly, it may be said that the precincts of the wild roving Red man, are "full of the abodes of cruelty."

Hunting and war are arts which require to be taught. The Indian youth, if they were not furnished with bows and arrows, would never learn to kill. The same time spent to teach them war and hunting, if devoted to teach them letters, would make them readers and writers. Education is all of a piece.

Example is more persuasive than precept in teaching an Indian. Tell him that he should never touch alcohol, and he may not see clearly why; but show him, by your invariable practice, that you never do, and he may be led to confide in your admonitions.

PERSONAL REMINISCENCES

RELATIVE TO

THE OFFICIAL CONNECTION OF THE WRITER WITH THE ABORIGINAL RACE.

It is now twenty-six years since I first entered the area of the Mississippi valley, with the view of exploring its then but imperfectly known features, geographical and geological. Twenty-two years of this period have elapsed since I entered on the duties of an Executive Agent for the United States Government in its higher northern latitudes among the Indian tribes in the west. Having devoted so large a portion of my life in an active sphere, in which the intervals of travel left me favourable opportunities of pursuing the languages and history of this branch of the race, it appears to be a just expectation, that, in sitting down to give some account of this people, there should be some preliminary remarks, to apprise the reader how and why it is, that his attention is recalled to a topic which he may have supposed to be well nigh exhausted. This it is proposed to do by some brief personal reminiscences, beginning at the time above alluded to.

The year 1814 constituted a crisis, not only in our political history, but also in our commercial, manufacturing, and industrial interests. The treaty of Ghent, which put a period to the war with England, was a blessing to many individuals and classes in America: but, in its consequences, it had no small share of the effects of a curse upon that class of citizens who were engaged in certain branches of manufactures. It was a peculiarity of the crisis, that these persons had been stimulated by double motives, to invest their capital and skill in the perfecting and establishment of the manufactories referred to, by the actual wants of the country and the high prices of the foreign articles. No pains and no cost had been spared, by many of them, to supply this demand; and it was another result of the times, that no sooner had they got well established, and were in the high road of prosperity than the peace came and plunged them headlong from the pinnacle of success. This blow fell heavier upon some branches than others. It was most fatal to those manufacturers who had undertaken to produce fabrics of the highest order, or which belong to an advanced state of the manufacturing prosperity of a nation. Be this as it may, however, it fell with crushing force upon that branch in which I was engaged. As soon as the American ports were opened to these fabrics, the foreign makers who could undersell us, poured in cargo on cargo; and when the first demands had been met, these cargoes were ordered to be sold at auction; the prices immediately fell to the lowest point, and the men who had staked in one enterprise their zeal, skill and money, were ruined at a blow.

Every man in such a crisis, must mentally recoil upon himself. Habits

of application, reading, and an early desire to be useful, had sustained me at a prior period of life, through the dangers and fascinations of jovial company. There was in this habit or temper of room-seclusion, a pleasing resource of a conservative character, which had filled up the intervals of my busiest hours ; and when business itself came to a stand, it had the effect to aid me in balancing and poising my mind, while I prepared to enter a wider field, and indeed, to change my whole plan of life. If it did not foster a spirit of right thought and self-dependence, it, at least, gave a degree of tranquillity to the intervals of a marked pause, and, perhaps, flattered the ability to act.

Luckily I was still young, and with good animal spirits, and a sound constitution I resolved I would not go down so. The result of seven years of strenuous exertions, applied with persevering diligence and success, was cast to the winds, but it was seven years of a young man's life, and I thought it could be repaired by time and industry. What the east withheld, I hoped might be supplied by another quarter. I turned my thoughts to the west, and diligently read all I could find on the subject. The result of the war of 1812, (if this contest had brought no golden showers on American manufacturers, as I could honestly testify in my own case,) had opened to emigration and enterprise the great area west of the Alleghanies. The armies sent out to battle with Indian, and other foes, on the banks of the Wabash, the Illinois, the Detroit, the Raisin and the Miami of the Lakes, had opened to observation attractive scenes for settlement ; and the sword was no sooner cast aside, than emigrants seized hold of the axe and the plough. This result was worth the cost of the whole contest, honour and glory included. The total prostration of the moneyed system of the country, the effects of city-lot and other land speculations, while the system was at its full flow, and the very backward seasons of 1816 and 1817, attended with late and early frosts, which extensively destroyed the corn crop in the Atlantic states, all lent their aid in turning attention towards the west and south-west, where seven new states have been peopled and organized, within the brief period to which these reminiscences apply : namely, Indiana, Illinois, Mississippi, Missouri, Alabama, Arkansas and Michigan, besides the flourishing territories of Wisconsin and Iowa, and the more slowly advancing territory of Florida. It appeared to me, that information, geographical and other, of such a wide and varied region, whose boundaries were but ill defined, must be interesting at such a period ; and I was not without the hope that the means of my future advancement would be found in connexion with the share I might take in the exploration of it. With such views I resolved to go west. This feeling I find to be expressed on the back of an old slip of an account of the period :

“I will go by western fountain,
I will wander far and wide ;

Till some sunny spot invite me,
Till some guardian bid me bide.

"Snow or tempest—plain the drearest
Shall oppose a feeble bar,
Since I go from friends the dearest,
'Tis no matter then how far.

"On!—'tis useless here to dally;
On!—I can but make or mar;
Since my fortune leads to sally,
'Tis no matter then how far."

Of the "seven years" to which allusion has been made I had spent four in New England a land, which is endeared to me at this distance of time, by recollections of hospitality, virtue, and manly intelligence.

While engaged in the direction of the business above named, I had prepared the notes and materials for my first publication, in which I aimed to demonstrate the importance of an acquaintance with Chemistry and Mineralogy in the preparation and fusion of numerous substances in the mineral kingdom, which result in the different conditions of the various glasses, enamels, &c. I had, from early youth, cultivated a taste for mineralogy, long indeed it may be said, before I knew that mineralogy was a science; and, as opportunities increased, had been led by my inquiries, (which I followed with ardour but with very slight helps,) to add to this some knowledge of elementary chemistry and experimental philosophy, and to supply myself, from Boston and New York, with books, apparatus, and tests. I do not know that there were any public lectures on mineralogy, &c. at this time, say from 1810 to '16; certainly, there were none within my reach. I gleaned from the best sources I could, and believe that the late Professor Frederick Hall was the only person to whom I was indebted even for occasional instructions in these departments. He was a man strongly devoted to some of the natural sciences, particularly mineralogy; and was erudite in the old authors on the subject, whom he liked to quote; and I may say that I continued to enjoy his confidence and friendship to the time of his death, which happened in 1843. From such sources, from the diligent reading of books, and from experiments, conducted with the advantage of having under my charge extensive works, at various times, in the states of New York, Vermont and New Hampshire, I drew the principles which formed the basis of my treatise on Vitreology. With this work in hand, I left Keene, in New Hampshire, early in the winter of 1817; and, crossing the Connecticut river at Brattleboro,' proceeded over the Green Mountains, by the route of Bennington, to Albany, and thence returned to my father's house in western New York. No time was lost in issuing proposals for the work; and I had the satisfaction to find that the portions published and

the entire plan and merits of it were warmly approved by the pen of the late Mr. Maynard of Utica, and by several liberal minded and intelligent persons. Before quitting New England, I had determined to go to the Mississippi valley, and had begun to study its geography ; and I now resolved to proceed, without unnecessary delay.

Means constitute the first object of solicitude in all such undertakings. The ebbing tide of manufacturing prosperity to which I have referred, had left me very poor. From the fragments of former acquisitions, for which, however, I was exclusively indebted to my own industry, I raised a small sum of money—much smaller I think than most men would be willing to start with, who had resolved to go so far. I had, in truth, but sixty dollars in the world ; but I possessed a very good wardrobe, and some other personal means, such as it may be supposed will adhere to a man who has lived in abundance for many years. I put up a miniature collection of mineralogical specimens, to serve as a standard of comparison in the west, a few implements for analysis, some books which I thought it would be difficult to meet with in that region, and some drawing materials. I had connected these things in some way with my future success. In other respects, I had the means, as above hinted, of making a respectable appearance. Thus prepared, I bade adieu to my father and mother, and also to three sisters and a brother, all younger than myself, and set forward. The winter of 1818 had opened before I reached my brother's house at Geneva, in western New York. From this point I determined to leave the main track, through the Genessee county west, and to strike the head waters of the Alleghany river, so as to descend that stream with the spring flood.

My brother drove me in his own sleigh, as far as Angelica. By the time we reached that place, being no traveller and much fatigued with the intricacies and roughness of the road, he was fain to give over his undertaking, and I parted from him, sending back the sleigh from Olean, to take him home.

The Alleghany river was locked with ice when I reached it. I had an opportunity to cross it on foot, and to examine in the vicinity those evidences of the coal formation which are found in masses of bituminous shale, slaty coal and petroleum. The river began to open about the middle of March. I left Olean in the first ark for the season, borne onwards down the sweeping Alleghany at the top of the flood, often through winding channels, and once in danger of being precipitated over a mill dam, by taking the wrong channel.

On another occasion, just as we were coming to the division of the channel, at the head of a group of islands, a tall Seneca Indian, standing in the bow of a very long pine canoe, cried out, in a tone of peculiar emphasis, " Keep to the right—I speak it." This direction we followed, and were saved from another mishap. We tied the ark to the shore at night,

built a fire on the bank and cooked a supper. On passing the Conowonga, it was at the height of its flood, and appeared to bring in as much water as the Alleghany. We stopped at the noted chief Cornplanter's village, and also to gratify a reminiscent curiosity, at the mouth of French Creek, connected with Washington's perilous adventure in visiting Fort de Boef, now Erie. At Kittaning, a great scow ferry boat was rowed and managed by two women or girls with a degree of muscular exertion, or rather ease, which would put to the blush many a man east or west of the Alleghanies. The tone, air, and masculine strength of these girl-boatmen, reminded me of nothing this side of Rollin's description of the Amazons—save that the same provision was not apparent for drawing the bow. Bold hills line both banks of the river along its upper parts, and continue, indeed, at farther intervals apart, to very near the junction of the Monongahela; but long before this point, the stream is one of noble dimensions, clear, broad, and strong. After a voyage of exciting and vivid interest, I reached and landed at Pittsburgh.

(To be continued.)

THE INDIAN LANGUAGES.

Most persons are not acquainted with the nature of the languages of our Indians. Many of them are so entirely different that no words have been found alike in them. At the same time, they are all formed on a plan so different from ours, and indeed from other common languages, that our rules of grammar give us very little assistance in investigating them.

But there are some very important particulars in which they are all alike, that is, they have a few simple roots, and certain short sounds to express time, number and other circumstances, and these are put together in a manner generally similar throughout North and South America. This renders many of the words very long: but every syllable is expressive.

To analyze Indian words, therefore, is a very interesting exercise; and as we are invited to it by the names of many places and objects connected with our national history, and with the endearing associations of childhood, it is to be presumed that some of our readers will require nothing but the opportunity to direct some attention to the subject.

Many books exist which attempt to trace some of the Indian languages to those of other nations, but most of them were written by persons unacquainted with their construction, and guided only by the sounds of a few words, written by others incorrectly, or in an uncertain manner. Good grammars of some of the languages exist; and the American Bible Society has published parts of the scriptures in several Indian tongues. The reader is referred for more particular information to Mr. Duponceau's and Mr. Gallatin's works on this subject, as well as to some of Mr. Schoolcraft's former publications.—*Editor.*

CONSIDERATIONS
ON THE
ART OF PICTURE WRITING,
AND THE SYSTEM OF
MNEMONIC SYMBOLS OF THE NORTH AMERICAN INDIANS.

CHAPTER I.

PRELIMINARY REMARKS.—SYMBOLICAL REPRESENTATIONS AND HIEROGLYPHICS, ONE OF THE EARLIEST OBSERVED TRAITS IN THE CUSTOMS AND ARTS OF THE AMERICAN ABORIGINES; BUT THIS ART NOT SUSPECTED TO HAVE A SYSTEMATIC FORM AMONG THE RUDE HUNTER TRIBES OF NORTH AMERICA, UNTIL THE YEAR 1820, WHEN IT WAS DISCOVERED ON THE SOURCE OF THE MISSISSIPPI. THIS INSTANCE GIVEN, WITH A DRAWING: THE HINT PURSUED.

THE practice of the North American tribes, of drawing figures and pictures on skins, trees, and various other substances, has been noticed by travellers and writers from the earliest times. Among the more northerly tribes, these figures are often observed on that common substitute for the ancient papyrus, among these nations, the bark of the *betula papyracea*, or white birch: a substance possessing a smooth surface, easily impressed, very flexible, and capable of being preserved in rolls. Often these devices are cut, or drawn in colours on the trunks of trees, more rarely on rocks or boulders. According to Colden and Lafitou records of this rude character were formerly to be seen on the blazed surface of trees, along some of the ancient paths and portages leading from the sources of the Atlantic rivers into the interior, or in the valley of the St. Lawrence; but these, after satisfying a transient curiosity, have long since yielded to the general fate of these simple and unenduring monuments. Pictures and symbols of this kind are now to be found only on the unreclaimed borders of the great area west of the Alleghanies and the Lakes, in the wide prairies of the west, or along the Missouri and the upper Mississippi. It is known that such devices were in use, to some extent, at the era of the discovery, among most of the tribes, situated between the latitudes of the capes of Florida, and Hudson's Bay, although they have been considered as more particularly characteristic of the tribes of the Algonquin type. In a few instances, these pictorial inscriptions have been found to be painted or stained on the faces of rocks, or on loose boulders, and still more rarely, devices were scratched or pecked into the surface, as is found to be the case still at Dighton and Venango. Those who are intent

on observations of this kind, will find figures and rude hieroglyphics invariably at the present time, on the grave posts which mark the places of Indian sepulchre at the west and north. The nations who rove over the western prairies, inscribe them on the skins of the buffalo. North of latitude 42°, the bark of the birch, which furnishes at once the material of canoes, tents, boxes, water-dippers, and paper, constitutes the common medium of their exhibition. Tablets of hard wood are confined to such devices as are employed by their priests and prophets, and medicine-men; and these characters uniformly assume a more mystical or sacred import. But the recent discovery, on one of the tributaries of the Susquehanna, of an Indian map, drawn on stone, with intermixed devices, a copy of which appears in the 1st volume of the collections of the Historical Committee of the American Philosophical Society, proves that stone was also employed in that branch of inscription. This discovery was on the area occupied by the Lenapees.

Colden, in his history of the Five Nations, * informs us that when, in 1696, the Count de Frontenac marched a well appointed army into the Iroquois country, with artillery and all other means of regular military offence, he found, on the banks of the Onondaga, now called Oswego river, a tree, on the trunk of which the Indians had depicted the French army, and deposited two bundles of cut rushes at its foot, consisting of 1434 pieces—an act of defiance on their part, which was intended to inform their invaders, that they would have to encounter this number of warriors. In speaking in another passage of the general traits of the Five Nations, he mentions the general custom prevalent among the Mohawks going to war, of painting, with red paint, on the trunk of a tree, such symbols, as might serve to denote the object of their expedition. Among the devices was a canoe pointed towards the enemies' country. On their return, it was their practice to visit the same tree, or precinct, and denote the result: the canoe being, in this case, drawn with its bows in the opposite direction. Lafitou, in his account of the nations of Canada, makes observations on this subject to which we shall more particularly refer hereafter, which denote the general prevalence of the custom in that quarter. Other writers, dating as far back as Smith and de Bre, bear a passing testimony to the existence of this trait among the northern tribes. Few have however done more than notice it, and none are known to have furnished any amount of connected details.

A single element in the system attracted early notice. I allude to the institution of the Totem, which has been well known among the Algonquin tribes from the settlement of Canada. By this device, the early missionaries observed, that the natives marked their division of a tribe into clans, and of a clan into families, and the distinction was thus very clearly preserved. Affinities were denoted and kept up, long after tradi-

* London, 1747, p. 190.

tion had failed in its testimony. This distinction, which is marked with much of the certainty of heraldic bearings in the feudal system, was seen to mark the arms, the lodge, and the trophies of the chief and warrior. It was likewise employed to give identity to the *clan* of which he was a member, on his ad-je-da-teg or grave-post. This record went but little farther ; a few strokes or geometric devices were drawn on these simple monuments, to denote the number of men he had slain in battle.

It has not been suspected in any notices to which I have had access, that there was a pictorial alphabet, or a series of homophonous figures, in which, by the juxtaposition of symbols representing acts, as well as objects of action, and by the introduction of simple adjunct signs, a series of disjunctive, yet generally connected ideas, were denoted ; or that the most prominent incidents of life and death could be recorded so as to be transmitted from one generation to another, as long at least as the monument and the people endured. Above all, it was not anticipated that there should have been found, as will be observed in the subsequent details, a system of symbolic notation for the songs and incantations of the Indian metas and priests, making an appeal to the memory for the preservation of language.

Persons familiar with the state of the western tribes of this continent, particularly in the higher northern latitudes, have long been aware that the songs of the Indian priesthood, and wabenoës, were sung from a kind of pictorial notation, made on bark. It is a fact which has often come to the observation of military officers performing duties on those frontiers, and of persons exercising occasional duties in civil life, who have passed through their territories. But there is no class of persons to whom the fact of such notations being made, is so well known, as the class of Indian traders and interpreters who visit or reside a part of the season at the Indian villages. I have never conversed with any of this latter class of persons to whom the fact of such inscriptions, made in various ways, was not so familiar as in their view to excite no surprise or even demand remark.

My attention was first called to the subject in 1820. In the summer of that year I was on an exploring journey through the lake country. At the mouth of the small river Huron, on the banks of Lake Superior, there was an Indian grave fenced around with saplings, and protected with much care. At its head stood a post, or tabular stick, upon which was drawn the figure of the animal which was the symbol of the clan to which the deceased chief belonged. Strokes of red paint were added to denote, either the number of war parties in which he had been engaged, or the number of scalps which he had actually taken from the enemy. The interpreter who accompanied us, and who was himself tinctured with Indian blood, gave the latter, as the true import of these marks.

On quitting the river St. Louis, which flows into the head of the lake at the Fond du Lac, to cross the summit dividing its waters from those of

the Mississippi, the way led through heavy and dense woods and swamps, and the weather proved dark and rainy, so that, for a couple of days together, we had scarcely a glimpse of the sun.

The party consisted of sixteen persons, with two Indian guides; but the latter, with all their adroitness in threading the maze, were completely at fault for nearly an entire day. At night we lay down on ground elevated but a few inches above the level of the swamp. The next morning as we prepared to leave the camp, a small sheet of birch bark containing devices was observed elevated on the top of a sapling, some 8 or 10 feet high. One end of this pole was thrust firmly into the ground leaning in the direction we were to go. On going up to this object, it was found, with the aid of the interpreter, to be a symbolic record of the circumstances of our crossing this summit, and of the night's encampment at this spot. Each person was appropriately depicted, distinguishing the soldiers from the officer in command, and the latter from the scavans of the party. The Indians themselves were depicted without hats, this being, as we noticed, the general symbol for a white man or European. The entire record, of which a figure is annexed, accurately symbolized the circumstances, and they were so clearly drawn, according to their conventional rules, that the intelligence would be communicated thereby to any of their people who might chance to travel or wander this way. This was the object of the inscription.

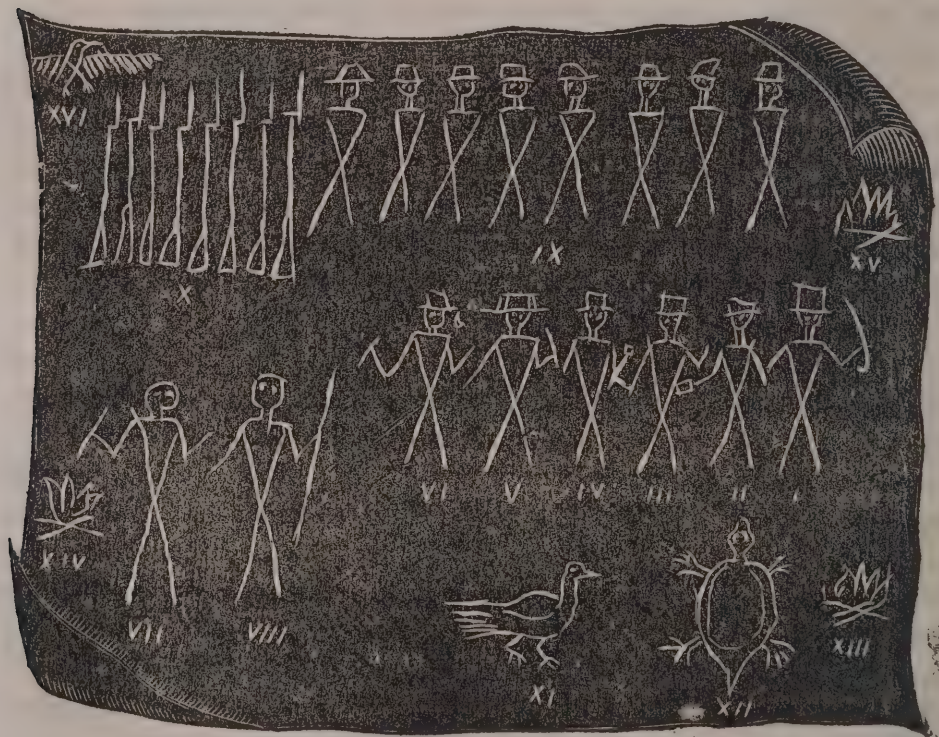


Fig. No. 1. represents the subaltern officer in command of the party of the U. S. troops. He is drawn with a sword to denote his office.

rank. No. 2 denotes the person who officiated in quality of Secretary. He is represented holding a book. No. 3 denotes the geologist and mineralogist of the party. He is drawn with a hammer. Nos. 4 and 5 are attachés ; No. 6, the interpreter.

The group of figures marked 9 represents eight infantry soldiers, each of whom, as shown in group No. 10, was armed with a musket. No. 15 denotes that they had a separate fire, and constituted a separate mess. Figures 7 and 8 are the two Chippewa guides, the principal of whom, called Chamees, or the Pouncing-hawk, led the way over this dreary summit. These are the only human figures on this unique bark letter, who are drawn without a hat. This was the characteristic seized on, by them, and generally employed by the tribes, to distinguish the Red from the white race. Figures 11 and 12 represent a prairie hen, and a green tortoise, which constituted the sum of the preceding day's chase, and were eaten at the encampment. The inclination of the pole, was designed to show the course pursued from that particular spot : there were three hacks in it, below the scroll of bark, to indicate the estimated length of this part of the journey, computing from water to water, that is to say, from the head of the portage Aux Couteaux on the St. Louis river, to the open shores of Sandy lake, the Ka-ma-ton-go-gom-ag of the Odjibwas.

The story was thus briefly and simply told ; and this memorial was set up by the guides, to advertise any of their countrymen, who might chance to wander in that direction, of the adventure—for it was evident, both from this token, and from the dubiousness which had marked the prior day's wanderings, that they regarded the passage in this light, and were willing to take some credit for the successful execution of it.

Before we had penetrated quite to this summit, we came to another evidence of their skill in this species of knowledge, consisting of one of those contrivances which they denominate Man-i-to-wa-teg, or Manito Poles. On reaching this our guides shouted, whether from a superstitious impulse, or the joy of having found a spot they certainly could recognize, we could not tell. We judged the latter. It consisted of eight poles, of equal length, shaved smooth and round, painted with yellow ochre, and set so as to enclose a square area. It appeared to have been one of those rude temples, or places of incantation or worship, known to the metas, or priests, where certain rites and ceremonies are performed. But it was not an ordinary medicine lodge. There had been far more care in its construction.

On reaching the village of Sandy lake, on the upper Mississippi, the figures of animals, birds, and other devices were found, on the rude coffins, or wrappings of their dead, which were scaffolded around the precincts of the fort, and upon the open shores of the lake. Similar devices were also observed, here, as at other points in this region, upon their

arms, war-clubs, canoes, and other pieces of moveable property, as well as upon their grave posts.

In the descent of the Mississippi, we observed such devices painted on a rock, below and near the mouth of Elk river, and at a rocky island in the river, at the Little Falls. In the course of our descent to the Falls at St. Anthony, we observed another bark letter, as the party now began to call these inscriptions, suspended on a high pole, on an elevated bank of the river, on its west shore. At this spot, where we encamped for the night, and which is just opposite a point of highly crystalized hornblende rock, called the Peace Rock, rising up through the prairie, there were left standing the poles or skeletons of a great number of Sioux lodges. It is near and a little west of the territorial boundary of the Sioux nation; and on inspecting this scroll of bark, we found it had reference to a negotiation for bringing about a permanent peace between the Sioux and Chippewas. A large party of the former, from St. Peter's, headed by their chief, had proceeded thus far, in the hope of meeting the Chippewa hunters, on their summer hunt. They had been countenanced, or directed in this step, by Col. Leavenworth, the commanding officer of the new post, just then about to be erected. The inscription, which was read off at once, by the Chippewa Chief Babesacundabee, who was with us, told all this; it gave the name of the Chief who had led the party, and the number of his followers, and gave that chief the first assurance he had, that his mission for the same purpose, would be favourably received.

After our arrival at St. Anthony's Falls, it was found that this system of picture writing was as familiar to the Dacotah, as we had found it among the Algonquin race. At Prairie du Chien, and at Green Bay, the same evidences were observed among the Monomonees, and the Winnebagoes, at Chicago among the Pottowottomies, and at Michilimakinac, among the Chippewas and Ottawas who resort, in such numbers, to that Island. While at the latter place, on my return, I went to visit the grave of a noted chief of the Monomonee tribe, who had been known by his French name of Toma, i. e. Thomas. He had been buried on the hill west of the village; and on looking at his Ad-je-da-tig or grave post, it bore a pictorial inscription, commemorating some of the prominent achievements of his life.

These hints served to direct my attention to the subject when I returned to the country in 1822. The figures of a deer, a bear, a turtle, and a crane, according to this system, stand respectively for the names of men, and preserve the language very well, by yielding to the person conversant with it, the corresponding words, of Addick, Muckwa, Mickenock, and Adjeejauk. Marks, circles, or dots, of various kinds, may symbolize the number of warlike deeds. Adjunct devices may typify or explain adjunct acts. If the system went no farther, the record would yield a kind of information both gratifying and useful to one of his countrymen who had

no letters and was expert in the use of symbols; and the interpretation of it, would be easy and precise in proportion as the signs were general, conventional, and well understood. There was abundant evidence in my first year's observation, to denote that this mode of communication was in vogue, and well understood by the northern tribes; but it hardly seemed susceptible of a farther or extended use. It was not till I had made a personal acquaintance with one of their Medas—a man of much intelligence, and well versed in their customs, religion, and history, that a more enlarged application of it appeared to be practicable. I observed in the hands of this man a tabular piece of wood, covered over on both sides, with a series of devices cut between parallel lines, which he referred to, as if they were the notes of his medicine and mystical songs. I heard him sing these songs, and observed that their succession was fixed and uniform. By cultivating his acquaintance, and by suitable attention and presents, such as the occasion rendered proper, he consented to explain the meaning of each figure, the object symbolized, and the words attached to each symbol. By this revelation, which was made with closed doors, I became a member or initiate of the Medicine Society, and also of the Wabeno Society. Care was taken to write each sentence of the songs and chants in the Indian language, with its appropriate devices, and to subjoin a literal translation in English. When this had been done, and the system considered, it was very clear that the devices were mnemonic—that any person could sing from these devices, very accurately, what he had previously committed to memory, and that the system revealed a curious scheme of symbolic notation.

All the figures thus employed, as the initiatory points of study, related exclusively to either the medicine dance, or the wabeno dance; and each section of figures, related exclusively to one or the other. There was no intermixture or commingling of characters, although the class of subjects were sometimes common to each. It was perceived, subsequently, that this classification of symbols extended to the songs devoted to war, to hunting, and to other specific topics. The entire inscriptive system, reaching from its first rudimental characters, in the ad-je-da-tig, or grave board, to the extended roll of bark covered with the inccriptions of their magicians and prophets, derived a new interest from this feature. It was easy to perceive that much comparative precision was imparted to interpretations in the hands of the initiated, which before, or to others, had very little. An interest was thus cast over it distinct from its novelty. And in truth, the entire pictorial system was thus invested with the character of a subject of accurate investigation, which promised both interest and instruction.

It has been thought that a simple statement of these circumstances, would best answer the end in view, and might well occupy the place of a more formal or profound introduction. In bringing forward the elements

of the system, after much reflection, it is thought, however, that a few remarks on the general character of this art may not be out of place. For, simple as it is, we perceive in it the native succedaneum for letters. It is not only the sole graphic mode they have for communicating ideas, but it is the mode of communicating all classes of ideas commonly entertained by them—such as their ideas of war, of hunting, of religion, and of magic and necromancy. So considered, it reveals a new and unsuspected mode of obtaining light on their opinions of a deity, of the structure or cosmogony of the globe, of astronomy, the various classes of natural objects, their ideas of immortality and a future state, and the prevalent notions of the union of spiritual and material matter. So wide and varied, indeed, is the range opened by the subject, that we may consider the Indian system of picture writing as the thread which ties up the scroll of the Red man's views of life and death, reveals the true theory of his hopes and fears, and denotes the relation he bears, in the secret chambers of his own thoughts, to his Maker. What a stoic and suspicious temper would often hold him back from uttering to another, and what a limited language would sometimes prevent his fully revealing, if he wished, symbols and figures can be made to represent and express. The Indian is not a man prone to describe his god, but he is ready to depict him, by a symbol. He may conceal under the figures of a serpent, a turtle, or a wolf, wisdom, strength, or malignity, or convey under the picture of the sun, the idea of a supreme, all-seeing intelligence. But he is not prepared to discourse upon these things. What he believes on this head, he will not declare to a white man or a stranger. His happiness and success in life, are thought to depend upon the secrecy of that knowledge of the Creator and his system in the Indian view of benign and malignant agents. To reveal this to others, even to his own people, is, he believes, to expose himself to the counteracting influence of other agents known to his subtle scheme of necromancy and superstition, and to hazard success and life itself. This conduces to make the Red man eminently a man of fear, suspicion, and secrecy. But he cannot avoid some of these disclosures in his pictures and figures. These figures represent ideas—whole ideas, and their juxtaposition or relation on a roll of bark, a tree, or a rock, discloses a continuity of ideas. This is the basis of the system.

Picture writing is indeed the literature of the Indians. It cannot be interpreted, however rudely, without letting one know what the Red man thinks and believes. It shadows forth the Indian intellect, it stands in the place of letters for the Unishinaba.* It shows the Red man in all periods of our history, both as he *was*, and as he *is*; for there is nothing more true than that, save and except the comparatively few instances where they have truly embraced experimental christianity, there has not

* A generic term denoting the common people of the Indian race.

been beyond a few external customs, such as dress, &c., any appreciable and permanent change in the Indian character since Columbus first dropped anchor at the island of Guanahana.

(*To be continued.*)

GRAVE CREEK MOUND.

THIS gigantic tumulus, the largest in the Ohio valley, was opened some four or five years ago, and found to contain some articles of high antiquarian value, in addition to the ordinary discoveries of human bones, &c. A rotunda was built under its centre, walled with brick, and roofed over, and having a long gallery leading into it, at the base of the mound. Around this circular wall, in the centre of this heavy and damp mass of earth, with its atmosphere of peculiar and pungent character, the skeletons and other disinterred articles, are hung up for the gratification of visitors, the whole lighted up with candles, which have the effect to give a strikingly sepulchral air to the whole scene. But what adds most to this effect, is a kind of exuded flaky matter, very white and soft, and rendered brilliant by dependent drops of water, which hangs in rude festoons from the ceiling.

To this rotunda, it is said, a delegation of Indians paid a visit a year or two since. In the "Wheeling Times and Advertiser" of the 30th August 1843, the following communication, respecting this visit, introducing a short dramatic poem, was published.

"An aged Cherokee chief who, on his way to the west, visited the rotunda excavated in this gigantic tumulus, with its skeletons and other relics arranged around the walls, became so indignant at the desecration and display of sepulchral secrets to the white race, that his companions and interpreter found it difficult to restrain him from assassinating the guide. His language assumed the tone of fury, and he brandished his knife, as they forced him out of the passage. Soon after, he was found prostrated, with his senses steeped in the influence of alcohol.

"'Tis not enough! that hated race
Should hunt us out, from grove and place
And consecrated shore—where long
Our fathers raised the lance and song—
Tis not enough!—that we must go
Where streams and rushing fountains flow
Whose murmurs, heard amid our fears,
Fall only on a stranger's ears—
'Tis not enough!—that with a wand,
They sweep away our pleasant land,
And bid us, as some giant-foe,
Or willing, or unwilling go!
But they must ope our very graves
To tell the *dead*—they too, are slaves."

GEOGRAPHICAL TERMINOLOGY OF THE U. STATES,

DERIVED FROM THE INDIAN LANGUAGE.

These Extracts are made from "Cyclopædia Indiaensis" a MS. work in preparation.

No. I.

HUDSON RIVER.—By the tribes who inhabited the area of the present County of Dutchess, and other portions of its eastern banks, as low down as Tappan, this river was called Shatemuc—which is believed to be a derivative from Shata, a swan. The Minisi, who inhabited the west banks, below the point denoted, extending indeed over all the east half of New Jersey, to the falls of the Raritan, where they joined their kindred the Lenni Lenape, or Delawares proper, called it Mohicanittuck—that is to say, River of the Mohicans. The Mohawks, and probably the other branches of the Iroquois, called it Cahohatatea—a term of which the interpreters who have furnished the word, do not give an explanation. The prefixed term Caho, it may be observed, is their name for the lower and principal falls of the Mohawk. Sometimes this prefix was doubled, with the particle *ha*, thrown in between. Hatatea is clearly one of those descriptive and affirmative phrases representing objects in the vegetable and mineral kingdoms, which admitted as we see, in other instances of their compounds, a very wide range. By some of the more westerly Iroquois, the river was called Sanataty.

ALBANY.—The name by which this place was known to the Iroquois, at an early day, was Schenectady, a term which, as recently pronounced by a daughter of Brant, yet living in Canada, has the still harsher sound of Skoh-nek-ta-ti, with a stress on the first, and the accent strongly on the second syllable, the third and fourth being pronounced rapidly and short. The transference of this name, to its present location, by the English, on the bestowal on the place by Col. Nichols, of a new name, derived from the Duke of York's Scottish title, is well known, and is stated, with some connected traditions, by Judge Benson, in his eccentric memoir before the New York Historical Society. The meaning of this name, as derived from the authority above quoted, is *Beyond the Pines*, having been applied exclusively in ancient times, to the southern end of the ancient portage path, from the Mohawk to the Hudson. By the Minci, who did not live here, but extended, however, on the west shore above Coxackie, and even Coeymans, it appears to have been called Gaishtinic. The Mohegans, who long continued to occupy the present area of Rensselaer and Columbia counties, called it Pempotawuthut, that is to say, the City or Place of the Council Fire. None of these terms appear to have

found favour with the European settlers, and, together with their prior names of Beaverwyck and Fort Orange, they at once gave way, in 1664, to the present name. A once noted emirance, three miles west, on the plains, i. e. Trader's Hill, was called Isutchera, or by prefixing the name for a hill, Yonondio Isutchera. It means the hill of oil. Norman's Kill, which enters the Hudson a little below, the Mohawks called Towasentha, a term which is translated by Dr. Yates, to mean, a place of many dead.

NIAGARA.—It is not in unison, perhaps, with general expectation, to find that the exact translation of this name does not entirely fulfil poetic pre-conception. By the term O-ne-aw-ga-ra, the Mohawks and their co-tribes described on the return of their war excursions, the neck of water which connects lake Erie with Ontario. The term is derived from their name for the human neck. Whether this term was designed to have, as many of their names do, a symbolic import, and to denote the importance of this communication in geography, as connecting the head and heart of the country, can only be conjectured. Nor is it, in this instance, probable. When Europeans came to see the gigantic falls which marked the strait, it was natural that they should have supposed the name descriptive of that particular feature, rather than the entire river and portage. We have been assured, however, that it is not their original name for the water-fall, although with them, as with us, it may have absorbed this meaning.

BUFFALO.—The name of this place in the Seneca, is Te-ho-sa-ro-ro. Its import is not stated.

DETROIT.—By the Wyandots, this place is called Teuchsagrondie; by the Lake tribes of the Algonic type, Wa-we-á-tun-ong: both terms signify the Place of the turning or Turned Channel. It has been remarked by visitors who reach this place at night, or in dark weather, or are otherwise inattentive to the courses, that owing to the extraordinary involutions of the current the sun appears to rise in the wrong place.

CHICAGO.—This name, in the Lake Algonquin dialects, to preserve the same mode of orthography, is derived from Chicagowunzh, the wild onion or leek. The orthography is French, as they were the discoverers and early settlers of this part of the west. Kaug, in these dialects is a porcupine, and She kaug a polecat. The analogies in these words are apparent, but whether the onion was named before or after the animal, must be judged if the age of the derivation be sought for.

TUSCALOOSA, a river of Alabama. From the Chacta words *tushka*, a warrior, and *lusa* black.—[Gallatin.]

ARAGISKE, the Iroquois name for Virginia.

ASSARIGOA, the name of the Six Nations for the Governor of Virginia.

OWENAGUNGAS, a general name of the Iroquois for the New England Indians.

OTESEONTEO, a spring which is the head of the river Delaware.

ONTONAGON; a considerable river of lake Superior, noted from early times, for the large mass of native copper found on its banks. This name is said to have been derived from the following incident. It is known that there is a small bay and dead water for some distance within its mouth. In and out of this embayed water, the lake alternately flows, according to the influence of the winds, and other causes, upon its level. An Indian woman had left her wooden dish, or Onagon, on the sands, at the shore of this little bay, where she had been engaged. On coming back from her lodge, the outflowing current had carried off her valued utensil. Nia Nin-do-nau-gon! she exclaimed, for it was a curious piece of workmanship. That is to say—Alas! my dish!

CHUAH-NAH-WHAH-HAH, or Valley of the Mountains. A new pass in the Rocky Mountains, discovered within a few years. It is supposed to be in N. latitude about 40°. The western end of the valley gap is 30 miles wide, which narrows to 20 at its eastern termination, it then turns oblique to the north, and the opposing sides appear to close the pass, yet there is a narrow way quite to the foot of the mountain. On the summit there is a large beaver pond, which has outlets both ways, but the eastern stream dries early in the season, while there is a continuous flow of water west. In its course, it has several beautiful, but low cascades, and terminates in a placid and delightful stream. This pass is now used by emigrants.

AQUIDNECK.—The Narragansett name for Rhode Island. Roger Williams observes, that he could never obtain the meaning of it from the natives. The Dutch, as appears by a map of *Novi Belgii* published at Amsterdam in 1659, called it *Roode Eylant*, or Red Island, from the autumnal colour of its foliage. The present term, as is noticed, in Vol. III. of the Collections of the R. I. Hist. Soc. is derived from this.

INCAPATCHOW, a beautiful lake in the mountains at the sources of the river Hudson.—[Charles F. Hoffman, Esq.]

HOUSATONIC; a river originating in the south-western part of Massachusetts, and flowing through the State of Connecticut into Long Island Sound, at Stratford. It is a term of Mohegan origin. This tribe on retiring eastward from the banks of the Hudson, passed over the High-lands, into this inviting valley. We have no transmitted etymology of the term, and must rely on the general principles of their vocabulary. It appears to have been called the valley of the stream beyond the Mountains, from *ou*, the notarial sign of wudjo, a mountain, *atun*, a generic phrase for stream or channel, and *ic*, the inflection for locality.

WEA-NUD-NEC.—The Indian name, as furnished by Mr. O'Sullivan, [D. Rev.] for Saddle Mountain, Massachusetts. It appears to be a derivative from *Wa-we-a*, round, i. e. any thing round or crooked, in the inanimate creation.

MA-HAI-WE; The Mohegan term, as given by Mr. Bryant [N. Y. E. P.] for Great Barrington, Berkshire County, Massachusetts.

MASSACHUSETTS.—This was not the name of a particular tribe, but a geographical term applied, it should seem, to that part of the shores of the North Atlantic, which is swept by the tide setting into, and around the peninsula of Cape Cod, and the wide range of coast trending southerly. It became a generic word, at an early day, for the tribes who inhabited this coast. It is said to be a word of Narragansett origin, and to signify the Blue Hills. This is the account given of it by Roger Williams, who was told, by the Indians, that it had its origin from the appearance of an island off the coast. It would be more in conformity to the general requisitions of ethnography, to denominate the language the New England-Algonquin, for there are such great resemblances in the vocabulary and such an identity in grammatical construction, in these tribes, that we are constantly in danger, by partial conclusions as to original supremacy, of doing injustice. The source of origin was doubtless west and south west, but we cannot stop at the Narragansetts, who were themselves derivative from tribes still farther south. The general meaning given by Williams seems, however, to be sustained, so far as can now be judged. The terminations in *ett*, and *set*, as well as those in *at* and *ak*, denoted locality in these various tribes. We see also, in the antipenultimate Chu, the root of Wudjo, a mountain.

TA-HA-WUS, a very commanding elevation, several thousand feet above the sea, which has of late years, been discovered at the sources of the Hudson, and named Mount Marcy. It signifies, he splits the sky.—[Charles F. Hoffman, Esq.]

MONG, the name of a distinguished chief of New England, as it appears to be recorded in the ancient pictorial inscription on the Dighton Rock, in Massachusetts, who flourished before the country was colonized by the English. He was both a war captain, and a prophet, and employed the arts of the latter office, to increase his power and influence, in the former. By patient application of his ceremonial arts, he secured the confidence of a large body of men, who were led on, in the attack on his enemies, by a man named Piz-hu. In this onset, it is claimed that he killed forty men, and lost three. To the warrior who should be successful, in this enterprize, he had promised his younger sister. [Such are the leading events symbolized by this inscription, of which extracts giving full details, as interpreted by an Indian chief, now living, and read before the Am. Ethnological Society, in 1843, will be furnished, in a subsequent number.]

TIOGA.—A stream, and a county of the State of New-York. From Teoga, a swift current, exciting admiration.

DIONDEROGA, an ancient name of the Mohawk tribe, for the site at the mouth of the Schoharie creek, where Fort Hunter was afterwards built. [Col. W. L. Stone.]

ALMOUCHICO, a generic name of the Indians for New England, as printed.

on the Amsterdam map of 1659, in which it is stated that it was thus "by d'inwoonders genaemt." (So named by the natives.)

IROCOISIA, a name bestowed in the map, above quoted, on that portion of the present state of Vermont, which lies west of the Green Mountains, stretching along the eastern bank of Lake Champlain. By the application of the word, it is perceived that the French were not alone in the use they made of the apparently derivative term "Iroquois," which they gave to the (then) Five Nations.

AMERICAN ANTIQUITIES.

It is desirable that all the remains of the original inhabitants of our soil, which are discovered, should be preserved. We know, from frequent examples, that many persons in our country feel an interest in such objects; but they are scattered individuals, and seldom found together or in correspondence with each other. Probably one such person might be met with in almost every neighborhood; but it is difficult to keep up much interest in a subject to which others around us are indifferent.

We wish to have it generally understood, that American antiquities are worthy of attention and study, and that they are rising in importance in the opinions of many intelligent people, both at home and abroad. We urgently invite all, who have the opportunity, to collect and preserve objects connected with history, to seek for local traditions and record them with the evidences, and to forward to the editor of this work, by private hands, such information with local names, queries &c.—*Editor.*

The influence of association is benign, if it be but the association of barbarians.

Were it not for woman, the Indians would be as reckless savages as the animals they hunt.

The duty of caring for others, teaches the hunters to care for themselves.

If the Indian female be compared to a shadow, it is a shadow which reflects the softer outlines of the substance. There is a grace and modesty in the rudest female of the forest.

Ridicule is very powerful on the mind of an Indian. He can bear the faggot, better than the taunt of laughter. I knew an instance of a young Saganaw, who took up a pot ladle and fractured the skull of an elderly hunter, because the latter laughed at him, for a great swelling that had taken place on a part of his body, owing to a fall from a tree.

INDIAN MUSIC, SONGS, AND POETRY.

No. I.

THE North American tribes have the elements of music and poetry. Their war songs frequently contain flights of the finest heroic sentiment, clothed in poetic imagery. And numbers of the addresses of the speakers, both occasional and public, abound in eloquent and poetic thought. "We would anticipate eloquence," observes a modern American writer, "from an Indian. He has animating remembrances—a poetry of language, which exacts rich and apposite metaphorical allusions, even for ordinary conversation—a mind which, like his body, has never been trammelled and mechanized by the formalities of society, and passions which, from the very outward restraint imposed upon them, burn more fiercely within." Yet, it will be found that the records of our literature, scattered as they are, in periodicals and ephemeral publications, rather than in works of professed research, are meagre and barren, on these topics. One of the first things we hear of the Indians, after their discovery, is their proneness to singing and dancing. But however characteristic these traits may be, and we think they are eminently so, it has fallen to the lot of but few to put on record specimens, which may be appealed to, as evidences of the current opinion, on these heads. With favourable opportunities of observation among the tribes, we have but to add our testimony to the difficulties of making collections in these departments, which shall not compromise the intellectual character of the tribes, whose efforts are always oral, and very commonly extemporaneous. These difficulties arise from the want of suitable interpreters, the remoteness of the points at which observations must be made, the heavy demands made upon hours of leisure or business by such inquiries, and the inconvenience of making notes and detailed memoranda on the spot. The little that it is in our power to offer, will therefore be submitted as contributions to an inquiry which is quite in its infancy, and rather with the hope of exciting others to future labours, than of gratifying, to any extent, an enlightened curiosity on the subject.

Dancing is both an amusement and a religious observance, among the American Indians, and is known to constitute one of the most wide spread traits in their manners and customs. It is accompanied, in all cases, with singing, and, omitting a few cases, with the beating of time on instruments. Tribes the most diverse in language, and situated at the greatest distances apart, concur in this. It is believed to be the ordinary mode of expressing intense passion, or feeling on any subject, and it is a custom

which has been persevered in, with the least variation, through all the phases of their history, and probably exists among the remote tribes, precisely at this time, as it did in the era of Columbus. It is observed to be the last thing abandoned by bands and individuals, in their progress to civilization and christianity. So true is this, that it may be regarded as one of the best practical proofs of their advance, to find the native instruments and music thrown by, and the custom abandoned.

Every one has heard of the war dance, the medicine dance, the wabeno dance, the dance of honour (generally called the begging dance,) and various others, each of which has its appropriate movements, its air, and its words. There is no feast, and no religious ceremony, among them, which is not attended with dancing and songs. Thanks are thus expressed for success in hunting, for triumphs in war, and for ordinary providential cares. Public opinion is called to pressing objects by a dance, at which addresses are made, and in fact, moral instructions and advice are given to the young, in the course of their being assembled at social feasts and dances. Dancing is indeed the common resource, whenever the mass of Indian mind is to be acted on. And it thus stands viewed in its necessary connection with the songs and addresses, in the room of the press, the newspaper, and the periodical. The priests and prophets have, more than any other class, cultivated their national songs and dances, and may be regarded as the skalds and poets of the tribes. They are generally the composers of the songs, and the leaders in the dance and ceremonies, and it is found, that their memories are the best stored, not only with the sacred songs and chants, but also with the traditions, and general lore of the tribes.

Dancing is thus interwoven throughout the whole texture of Indian society, so that there is scarcely an event important or trivial, private or public, which is not connected, more or less intimately, with this rite. The instances where singing is adopted, without dancing, are nearly confined to occurrences of a domestic character. Among these, are wails for the dead, and love songs of a simple and plaintive character. Maternal affection evinces itself, by singing words, to a cheerful air, over the slumbers of the child, which, being suspended in a kind of cradle receives, at the same time avibratory motion. Children have likewise certain chants, which they utter in the evenings, while playing around the lodge door, or at other seasons of youthful hilarity. Some of the Indian fables are in the shape of duets, and the songs introduced in narrating their fictitious tales, are always sung in the recital.

Their instruments of music are few and simple. The only wind instrument existing among them is the Pibbegwon, a kind of flute, resembling in simplicity the Arcadian pipe. It is commonly made of two semi-cylindrical pieces of cedar, united with fish glue, and having a snake skin, in a wet state, drawn tightly over it, to prevent its cracking. The holes

are eight in number, and are perforated by means of a bit of heated iron. It is blown like the flageolet, and has a similar orifice or mouth piece.

The TAYWA'EGUN, (struck-sound-instrument,) is a tamborine, or one-headed drum, and is made by adjusting a skin to one end of the section of a moderate sized hollow tree. When a heavier sound is required, a tree of larger circumference is chosen, and both ends closed with skins. The latter is called MITTIGWUKEEK, i. e. Wood-Kettle-Drum, and is appropriately used in religious ceremonies, but is not, perhaps, confined to this occasion.

To these may be added a fourth instrument, called the SHESHEGWON, or Rattle, which is constructed in various ways, according to the purpose or means of the maker. Sometimes it is made of animal bladder, from which the name is derived, sometimes of a wild gourd; in others, by attaching the dried hoofs of the deer to a stick. This instrument is employed both to mark time, and to produce variety in sound.

ORAL COMPOSITION.

Common as the Indian songs are, it is found to be no ordinary acquisition to obtain accurate specimens of them. Even after the difficulties of the notation have been accomplished, it is not easy to satisfy the requisitions of a correct taste and judgment, in their exhibition. There is always a lingering fear of misapprehension, or misconception, on the part of the interpreter—or of some things being withheld by the never sleeping suspicion, or the superstitious fear of disclosure, on the part of the Indian. To these must be added, the idiomatic and imaginative peculiarities of this species of wild composition—so very different from every notion of English versification. In the first place there is no unity of theme, or plot, unless it be that the subject, war for instance, is kept in the singer's mind. In the next place both the narration and the description, when introduced, is very imperfect, broken, or disjointed. Prominent ideas flash out, and are dropped. These are often most striking and beautiful, but we wait in vain for any sequence. A brief allusion—a shining symbol, a burst of feeling or passion, a fine sentiment, or a bold assertion, come in as so many independent parts, and there is but little in the composition to indicate the leading theme which is, as it were, kept in mental reserve, by the singer. Popular, or favourite expressions are often repeated, often transposed, and often exhibited with some new shade of meaning. The structure and flexibility of the language is highly favourable to this kind of wild improvisation. But it is difficult to translate, and next to impossible to preserve its spirit. Two languages more unlike in all their leading characteristics, than the English and the Indian were never brought into contact. The one monosyllabic, and nearly without inflections—the other polysyllabic, polysynthetic and so full of inflections

of every imaginative kind, as to be completely transpositive—the one from the north of Europe, the other, probably, from Central Asia, it would seem that these families of the human race, had not wandered wider apart, in their location, than they have in the sounds of their language, the accident of their grammar and the definition of their words. So that to find equivalent single words in translation, appears often as hopeless as the quadrature of the circle.

The great store-house of Indian imagery is the heavens. The clouds, the planets, the sun, and moon, the phenomena of lightning, thunder, electricity, aerial sounds, electric or atmospheric, and the endless variety produced in the heavens by light and shade, and by elemental action,—these constitute the fruitful themes of allusion in their songs and poetic chants. But they are mere allusions, or broken description, like touches on the canvass, without being united to produce a perfect object. The strokes may be those of a master, and the colouring exquisite ; but without the art to draw, or the skill to connect, it will still remain but a shapeless mass.

In war excursions great attention is paid to the flight of birds, particularly those of the carnivorous species, which are deemed typical of war and bravery, and their wing and tail feathers are appropriated as marks of honor, by the successful warrior. When the minds of a war party have been roused up to the subject, and they are prepared to give utterance to their feelings by singing and dancing, they are naturally led to appeal to the agency of this class of birds. Hence the frequent allusions to them, in their songs. The following stanza is made up of expressions brought into connection, from different fragments, but expresses no more than the native sentiments :

The eagles scream on high,
They whet their forked beaks,
Raise—raise the battle cry,
'Tis fame our leader seeks.

Generally the expressions are of an exalted and poetic character, but the remark before made of their efforts in song, being discontinuous and abrupt, apply with peculiar force to the war songs. To speak of a brave man—of a battle—or the scene of a battle, or of the hovering of birds of prey above it, appears sufficient to bring up to the warrior's mind, all the details consequent on personal bravery or heroic achievement. It would naturally be expected, that they should delight to dwell on scenes of carnage and blood : but however this may be, all such details are omitted or suppressed in their war songs, which only excite ideas of noble daring.

The birds of the brave take a flight round the sky,
They cross the enemy's line,
Full happy am I—that my body should fall,
Where brave men love to die.

Very little effort in the collocation and expansion of some of their sentiments, would impart to these bold and unfettered rhapsodies, an attractive form, among polished war songs.

The strain in which these measures are sung, is generally slow and grave in its commencement and progress, and terminates in the highest note. While the words admit of change, and are marked by all the fluctuation of extempore composition, the air and the chorus appear to be permanent, consisting not only of a graduated succession of fixed sounds, but, always exact in their enunciation, their quantity, and their wild and startling musical expression. It has always appeared to me that the Indian music is marked by a nationality, above many other traits, and it is a subject inviting future attention. It is certain that the Indian ear is exact in noting musical sounds, and in marking and beating time. But little observation at their dances, will be sufficient to establish this fact. Nor is it less certain, by attention to the philology of their language, that they are exact in their laws of euphony, and syllabical quantity. How this remark may consist with the use of unmeasured and fluctuating poetry in their songs, it may require studied attention to answer. It is to be observed, however, that these songs are rather *recited*, or *chanted*, than sung. Increments of the chorus are not unfrequently interspersed, in the body of the line, which would otherwise appear deficient in quantity; and perhaps rules of metre may be found, by subsequent research, which are not obvious, or have been concealed by the scantiness of the materials, on this head, which have been examined. To determine the airs and choruses and the character of the music, will prove one of the greatest facilities to this inquiry. Most of the graver pieces, which have been written out, are arranged in metres of sixes, sevens, and eights. The lighter chants are in threes or fours, and consist of iambics and trochees irregularly. Those who have translated hymns into the various languages, have followed the English metres, not always without the necessity of elision, or employing constrained or cramped modes of expression. A worse system could not have been adopted to show Indian sentiment. The music in all these cases has been like fetters to the free, wild thoughts of the native singer. As a general criticism upon these translations, it may be remarked that they are often far from being literal, and often omit parts of the original. On the other hand, by throwing away adjectives, in a great degree, and dropping all incidental or side thoughts, and confining the Indian to the leading thought or sentiment, they are, sometimes, rendered more simple, appropriate, and effective. Finally, whatever cultivated minds among the Indians, or their descendants may have done, it is quite evident to me, from the attention I have been able to give the subject, that the native compositions were without metre. The natives appear to have sung a sufficient number of syllables to comply with the air, and effected the necessary pauses, for sense or sound, by either slurring over,

and thus shortening, or by throwing in floating particles of the language, to eke out the quantity, taken either from the chorus, or from the general auxiliary forms of the vocabulary.

Rhyme is permitted by the similarity of the sounds from which the vocabulary is formed, but the structure of the language does not appear to admit of its being successfully developed in this manner. Its forms are too cumbrous for regularly recurring expressions, subjected at once to the laws of metre and rhyme. The instances of rhyme that have been observed in the native songs are few, and appear to be the result of the fortuitous positions of words, rather than of art. The following juvenile see-saw is one of the most perfect specimens noticed, being exact in both particulars :

Ne osh im aun
Ne way be naun.

These are expressions uttered on sliding a carved stick down snow banks, or over a glazed surface of ice, in the appropriate season ; and they may be rendered with nearly literal exactness, thus :

My sliding stick
I send quick—quick.

Not less accurate in the rhyme, but at lines of six and eight feet, which might perhaps be exhibited unbroken, is the following couplet of a war song :

Au pit she Mon e tög
Ne mud wa wa wau we ne gög.
The Spirit on high,
Repeats my warlike name.

In the translation of hymns, made during the modern period of missionary effort, there has been no general attempt to secure rhyme ; and as these translations are generally due to educated natives, under the inspection and with the critical aid of the missionary, they have evinced a true conception of the genius of the language, by the omission of this accident. Eliot, who translated the psalms of David into the Massachusetts language, which were first printed in 1661, appears to have deemed it important enough to aim at its attainment : but an examination of the work, now before us, gives but little encouragement to others to follow his example, at least while the languages remain in their present rude and uncultivated state. The following is the XXIII Psalm from this version :

1. Mar teag nukquenaabikoo
shepse nanaauk God.
Nussepsinwahik ashkoshqut
nuttinuk ohtopagod

2. Nagum nukketeahog kounoh
wutomohkinuh wonk
Nutuss œunuk ut sampoi may
newutch œwesnonk.
3. Wutonkauhtamut pomushaon
muppœonk œnauhkœ
Woskehettuonk mo nukqueh tamœ
newutch kœwetomah :
4. Kuppogkomunk kutanwohon
nish nœnenehikquog
Kœnochoœ hkah anquabhettit
wame nummatwomog
5. Kussusequnum nuppuhkuk
weetepummee nashpea
Wonk woi God nœtallamwaitch
pomponetupohs hau
6. œniyeuonk monaneteonk
nutasukkonkqunash
Tohsohke pomantam wekit God
michem nuttain pish *.

This appears to have been rendered from the version of the psalms appended to an old edition of King James' Bible of 1611, and not from the versification of Watts. By comparing it with this, as exhibited below, there will be found the same metre, eights and sixes, the same syllabical quantity, (if the notation be rightly conceived,) and the same coincidence of rhyme at the second and fourth lines of each verse ; although it required an additional verse to express the entire psalm. It could therefore be sung to the ordinary tunes in use in Eliot's time, and, taken in connection with his entire version, including the Old and New Testament, evinces a degree of patient assiduity on the part of that eminent missionary, which is truly astonishing :

- The Lord is my shepherd, I'll not want ;
 2. He makes me down to lie
 In pastures green : he leadeth me
 the quiet waters by.
3. My soul he doth restore again
 and me to walk doth make
 Within the paths of righteousness
 E'en for his own name's sake.

* Eliot employed the figure 8, set horizontally, to express a peculiar sound : otherwise he used the English alphabet in its ordinary powers.

4. Yea, though I walk in death's dark vale,
yet will I fear none ill ;
For thou art with me and thy rod
and staff me comfort still.
5. My table thou hast furnished
in presence of my foes ;
My head thou dost with oil annoint,
and my cup overflows.
6. Goodness and mercy all my life
shall surely follow me ;
And in God's house forevermore
my dwelling place shall be.

The harmony of numbers has always detracted from the plain sense, and the piety of thought, of the scriptures, which is the probable cause of so many failures on the subject. In the instance of this Psalm, it will be observed, by a comparison, that Watts, who has so generally succeeded, does not come up, in any respect, to the full literal meaning of the original, which is well preserved, with the requisite harmony, in the old version.

There is one species of oral composition existing among all the tribes, which, from its peculiarities, deserves to be separately mentioned. I allude to the hieratic chants, choruses and incantations of their professed prophets, medicine men and jugglers—constituting, as these men do, a distinct order in Indian society, who are entitled by their supposed skill, wisdom or sanctity, to exercise the offices of a priesthood. Affecting mystery in the discharge of their functions, their songs and choruses are couched in language which is studiously obscure, oftentimes cabalistic, and generally not well understood by any but professed initiates.

Nothing, however, in this department of my inquiries, has opened a more pleasing view of society, exposed to the bitter vicissitudes of Indian life, than the little domestic chants of mothers, and the poetic see-saws of children, of which specimens are furnished. These show the universality of the sentiments of natural affection, and supply another proof, were any wanting, to demonstrate that it is only ignorance, indolence and poverty, that sink the human character, and create the leading distinctions among the races of men. Were these affections cultivated, and children early taught the principles of virtue and rectitude, and the maxims of industry, order and cleanliness, there is no doubt that the mass of Indian society would be meliorated in a comparatively short period ; and by a continuance of efforts soon exalted from that state of degradation, of which the want of letters and religion have been the principal causes.

In presenting these specimens of songs, gathered among the recesses of the forest, it is hoped it will not be overlooked, by the reader, that they

are submitted *as facts* or *materials*, in the mental condition of the tribes, and not as evidences of attainment in the arts of metre and melody, which will bear to be admitted or even criticised by the side of the refined poetry of civilized nations. And above all, not as efforts to turn Indian sentiments to account, in original composition. No such idea is entertained. If materials be supplied from which some judgment may be formed of the actual state of these songs and rude oral compositions, or improvisations, the extent of the object will have been attained. But even here, there is less, with the exception of a single department, i. e. versification and composition by cultivated natives, than it was hoped to furnish. And this little, has been the result of a species of labour, in the collection, quite disproportionate to the result. It is hoped at least, that it may indicate the mode in which such collections may be made, among the tribes, and become the means of eliciting materials more worthy of attention.

This much seemed necessary to be said in introducing the following specimens, that there might not appear, to the reader, to be an undue estimate placed on the literary value of these contributions, and translations, while the main object is, to exhibit them in the series, as illustrations of the mental peculiarities of the tribes. To dismiss them, however, with a bare, frigid word for word translation, such as is required for the purposes of philological comparison, would by no means do justice to them, nor convey, in any tolerable degree, the actual sentiments in the minds of the Indians. That the opposite error might not, at the same time, be run into, and the reader be deprived altogether of this means of comparison, a number of the pieces are left with literal prose translations, word for word as near as the two languages will permit. Others exhibit both a literal, and a versified translation.

All the North American Indians know that there is a God ; but their priests teach them that the devil is a God, and as he is believed to be very malignant, it is the great object of their ceremonies and sacrifices, to appease him.

The Indians formerly worshipped the Sun, as the symbol of divine intelligence.

Fire is an unexplained mystery to the Indian ; he regards it as a connecting link between the natural and spiritual world. His traditionary lore denotes this.

Zoroaster says : " When you behold secret fire, without form, shining flashingly through the depths of the whole world—hear the voice of fire." One might suppose this to have been uttered by a North American Indian.

EARLY INDIAN BIOGRAPHY.

PISKARET.

THERE lived a noted chief on the north banks of the St. Lawrence in the latter part of the 16th century, who was called by the Iroquois, Piskaret, but the true pronunciation of whose name, by his own people, was Bisco-nace, or the Little Blaze. Names are often arbitrarily bestowed by the Indians, from some trivial circumstance in domestic life, or hunting, as mere nick names, which take the place of the real names: for it is a practice among this people to conceal their real names, from a subtle, superstitious notion, that, if so known, they will be under the power of priestly incantation, or some other evil influence.

What the real name of this man was, if it differed from the above, is not known, as this was his only appellation. He was an Adirondak: that is to say, one of the race of people who were called Adirondaks by the Iroquois, but Algonquins by the French. And as the Algonquins and Iroquois, had lately become deadly enemies and were so then, the distinction to which Bisco-nace rose, was in the conducting of the war which his people waged against the Iroquois, or Five Nations.

It seems, from the accounts of both English and French authors, that the Algonquins, at the period of the first settlement of the St. Lawrence, were by far the most advanced in arts and knowledge, and most distinguished for skill in war and hunting, of all the nations in North America. This at least is certain, that no chief, far or near, enjoyed as high a reputation for daring valor and skill as Bisco-nace. He is spoken of in this light by all who name him; he was so fierce, subtle and indomitable that he became the terror of his enemies, who were startled at the very mention of his name. Bisco-nace lived on the north banks of the St. Lawrence, below Montreal, and carried on his wars against the Indians inhabiting the northern parts of the present state of New York, often proceeding by the course of the River Sorel.

The period of the Adirondak supremacy, embraced the close of the 15th century and the beginning of the 16th, and at this time the people began to derive great power and boldness, from the possession of fire arms, with which the French supplied them, before their southern and western neighbours came to participate in this great improvement, this striking era of the Red man, in the art of war. Colden is thought to be a little out, in the great estimate he furnishes of the power, influence, and advances of this great family of the Red Race. The French naturally puffed them up a good deal; but we may admit that they were most expert warriors, and hunters, and manufactured arms and canoes, with great skill. They

were the prominent enemies of the Five Nations; and like all enemies at a distance had a formidable name. The word Adirondak is one of Iroquois origin; but the French, who always gave their own names to the Tribes, and had a policy in so doing, called them Algonquins—a term whose origin is involved in some obscurity. For a time, they prevailed against their enemies south of the St. Lawrence, but the latter were soon furnished with arms by the Dutch, who entered the Hudson in 1609, and their allies, the Iracoson, or Iroquois, soon assumed that rank in war which, if they had before lacked, raised them to so high a point of pre-eminence. It was in that early period of the history of these nations that Bisconace exerted his power.

Where a people have neither history nor biography, there is but little hope that tradition will long preserve the memory of events. Some of the acts of this chief are known through the earlier colonial writers. So great was the confidence inspired in the breast of this chief, by the use of fire arms, that he pushed into the Iroquois country like a mad man, and performed some feats against a people armed with bows only, which are astonishing.

With only four chiefs to aid him, he left Trois Rivieres, on one occasion, in a single canoe, with fifteen loaded muskets, thus giving three pieces, to each man. Each piece was charged with two balls, joined by a small chain ten inches long. Soon after entering the Sorel river, he encountered five bark canoes of Iroquois, each having ten men. To cloak his ruse he pretended to give himself up for lost, in view of such a disparity of numbers; and he and his companions began to sing their death song. They had no sooner got near their enemies, however, than they began to pour in their chain-shot, riddling the frail canoes of the enemy, who tumbled into the water, and sank under the active blows of their adversaries. Some he saved to grace his triumphant return, and these were tortured at the stake.

On another occasion he undertook an enterprize alone. Being well acquainted with the Iroquois country, he set out, about the time the snow began to melt, taking the precaution to put the hinder part of his snow-shoes forward to mislead the enemy, in case his track should be discovered. As a further precaution, he avoided the plain forest paths, keeping along the ridges and high stony grounds, where the snow was melting, that his track might be often lost. When he came near to one of the Villages of the Five Nations, he hid himself till night. He then crept forth, and entered a lodge, where he found every soul asleep. Having killed them all, he took their scalps, and went back to his lurking place. The next day the people of the village searched in vain for the perpetrator. At night he again sallied forth, and repeated the act, on another lodge, with equal secrecy and success. Again the villagers searched, but could find no traces of his footsteps. They determined, however, to set a watch. Pis-

karet, anticipating this, gathered up his scalps, and stole forth slyly, but found the inhabitants of every lodge on the alert, save one, where the sentinel had fallen asleep. This man he despatched and scalped, but alarmed the rest, who rose in the pursuit. He was, however, under no great fears of being overtaken. One of the causes of his great confidence in himself was found in the fact that he was the swiftest runner known. He eluded them often, sometimes, however, lingering to draw them on, and tire them out. When he had played this trick, he hid himself. His pursuers, finding they had let him escape, encamped, thinking themselves in safety, but they had no sooner fallen asleep, than he stole forth from his lurking place, and despatched every one of them. He added their scalps to his bundle of trophies, and then returned.

Recitals of this kind flew from village to village, and gave him the greatest reputation for courage, adroitness and fleetness.

The Five Nations were, however, early noted for their skill in stratagem, and owed their early rise to it. They were at this era engaged in their long, fierce and finally triumphant war against the Algonquins and Wyandots, or to adopt the ancient terms, the Adirondaks and Quatoghies. These latter they defeated in a great battle, fought within two miles of Quebec. In this battle the French, who were in reality weak in number, were neutral. Their neutrality, on this occasion, happened in this way. They had urged the reception of priests upon the Five Nations, through whose influence, they hoped to prevail over that people, and to wrest western New York from the power of the Dutch and English. As soon as a number of these missionaries of the sword and cross had insinuated themselves among the Five Nations, the latter seized them, as hostages; and, under a threat of their execution, kept the French quiet in this decisive battle. This scheme had succeeded so well, that it taught the Five Nations the value of negotiation; and they determined, the next year, to try another. Pretending that they were now well satisfied with their triumph on the St. Lawrence, they sent word that they meant to make a formidable visit to Yonnendio, this being the official name they bestowed on the governor of Canada. Such visits they always made with great pomp and show; and on this occasion, they came with 1000 or 1200 men. On the way to Quebec, near the river Nicolet, their scouts met Piskaret, whom they cajoled, and kept in utter ignorance of the large force behind until they had drawn out of him an important piece of information, and then put him to death. They cut off his head, and carried it to the Iroquois army. To have killed him, was regarded as an assurance of ultimate victory. These scouts also carried to the army the information, which they had obtained, that the Adirondaks were divided into two bodies, one of which hunted on the river Nicolet, and the other at a place called Wabmeke, on the north side of the St. Lawrence. They immedi-

ately divided their forces, fell upon each body at unawares and cut them both to pieces.

This is the great triumph to which Charlevoix, in his history of New France, alludes. It was the turning point in the war against the confederated Wyandots, and Algonquins, and, in effect, drove both nations, in the end, effectually out of the St. Lawrence valley. The former fled to Lake Huron, to which they imparted their name. Some of the Adirondaks took shelter near Quebec, under the care of the Jesuits; the larger number went up the Utawas, to the region of Lake Nipising; the Atawairos fled to a large chain of islands in Lake Huron, called the Menaloulins; other bands scattered in other directions. Each one had some local name; and all, it is probable, were well enough pleased to hide their defeat by the Five Nations, under local and geographical designations. But they had no peace in their refuge. The spirit of revenge burned in the breast of the Iroquois, particularly against their kindred tribe, the Wyandots, whom they pursued into Lake Huron, drove them from their refuge at Michilimackinac, and pushed them even to Lake Superior, where for many years, this ancient tribe continued to dwell.

The pernicious examples of white men, who have conducted the Indian trade, their immoral habits, injustice, and disregard of truth, and open licentiousness, have created the deepest prejudice in the minds of the Red men against the whole European race.

The Indian only thinks when he is forced to think, by circumstances. Fear, hunger and self-preservation, are the three prominent causes of his thoughts. Affection and reverence for the dead, come next.

Abstract thought is the characteristic of civilization. If teachers could induce the Indians to think on subjects not before known to them, or but imperfectly known, they would adopt one of the most efficacious means of civilizing them.

Christianity is ultraism to an Indian. It is so opposed to his natural desires, that he, at first, hates it, and decries it. Opposite states of feeling, however, affect him, precisely as they do white men. What he at first hates, he may as suddenly love and embrace.

Christianity is not propagated by ratiocination, it is the result of feelings and affections on the will and understanding. Hence an Indian can become a christian.

HISTORICAL TRADITIONS.

THE SAUSTAWRAYTSEES,

OR

THE ORIGIN OF THE WYANDOT AND SENECA TRIBES.

A WYANDOT TRADITION.

TOWARDS the middle of the seventeenth century, a body of Indians, composed of the Wyandots (or as they were then called the Saus-taw-ray-tsee) and Seneca tribes inhabited the borders of Lake Ontario. The present Wyandots and Senecas are the remains of this community, and of the cause of their separation and of the relentless hostilities by which it was succeeded, the following details are given in the traditionary history of the Wyandots.

A Wyandot girl, whose name for the sake of distinction shall be *Oon-yay-stee*, and in whom appeared united a rare combination of moral attractions, and of extraordinary personal beauty, had for her suitors, nearly all the young men of her tribe. As insensible however, as beautiful, the attentions of her lovers were productive of no favorable effect, for though none were rejected, yet neither was any one distinguished by her partiality. This unaccountable apathy became, in time, a subject not only of general, but of common interest to the young Wyandots. A council composed of those interested in the issue of these many and importunate applications for her favor, was held for the purpose of devising some method, by which her intentions in relation to them might be ascertained. At this, when these amourists had severally conceded, each, that he could boast of no indication of a preference shown by *Oon-yay-stee* to himself, upon which to found a reasonable hope of ultimately succeeding, it was finally determined, that their claims should be withdrawn in favor of the War Chief of their lodge. This was adopted, not so much for the purpose of advancing the interests of another to the prejudice of their own, as to avoid the humiliating alternative of yielding the object of so much competition to some more fortunate rival not connected with their band.

It may be here necessary to remark that nearly all the suitors belonged to one lodge, and that each of these was a large oblong building, capable of containing 20 or 30 families, the domestic arrangements of which were regulated by a war chief, acknowledged as the head of that particular subordinate band.

Many objections to the task imposed on him by this proposition were

interposed by the chief, the principal of which were, the great disparity of age and the utter futility of any further attempt, upon the affections of one so obdurate of heart. The first was obviated by some well applied commendations of his person, and the second yielded to the suggestion that women were often capricious, were not always influenced by considerations the most natural, or resolvable to reasons the most obvious.

The chief then painted and arrayed himself as for battle, bestowing some little additional adornment upon his person, to aid him in this species of warfare, with which he was not altogether so familiar as that in which he had acquired his reputation; his practice having been confined rather to the use of stone-headed arrows than love darts, and his dexterity in the management of hearts displayed rather in making bloody incisions, than tender impressions. Before he left the lodge, his retainers pledged themselves, that if the prosecution of this adventure should impose upon their chief the necessity of performing any feat, to render him better worthy the acceptance of Oon-yay-stee, they would aid him in its accomplishment, and sustain him against its consequences to the last extremity. It was reserved for so adventurous a spirit that it should be as successful in love, as it had hitherto been resistless in war.

After a courtship of a few days, he proposed himself and was conditionally accepted, but what the nature of this condition was, further than that it was indispensable, Oon-yay-stee refused to tell him, until he should have given her the strongest assurances that it should be complied with. After some hesitation and a consultation with the lovers who urged him to give the promise, he declared himself ready to accept the terms of the compact. Under her direction he then pledged the word of a warrior, that neither peril to person, nor sacrifice of affection should ever prevail with him to desist, imprecating the vengeance of *Hau-men-dee-zhoo*, and the persecution of *Dairh-shoo-oo-roo-no* upon his head if he failed to prosecute to the uttermost, the enterprise, if its accomplishment were only possible.

She told him to bring her the scalp of a Seneca chief whom she designated, who for some reason she chose not to reveal, was the object of her hatred.

The Wyandot saw too late, that he was committed. He besought her to reflect, that this man was his bosom friend, they had eaten and drank and grown up together—and how heavy it would make his heart to think that his friend had perished by his hand. He remonstrated with her on the cruelty of such a requisition, on the infamy of such an outrage of confidence and the execration which would forever pursue the author of an action so accursed. But his expostulations were made to deaf ears. She told him either to redeem his pledge, or consent to be proclaimed for a lying dog, whose promises were unworthy ever to be heard, and then left him.

An hour had hardly elapsed, before the infuriated Wyandot blackened his face, entered the Seneca Village, tomahawked and scalped his friend, and as he rushed out of the lodge shouted the scalp-whoop. In the darkness of the night his person could not be distinguished, and he was challenged by a Seneca to whom he gave his name, purpose, and a defiance and then continued his flight. But before it had terminated, the long mournful scalp-whoop of the Senecas was resounding through the Wyandot Village; and the chief had hardly joined in the furious conflict that ensued between the avengers of his murdered victim and his own retainers, before he paid with his life the forfeit of his treachery.

After a deadly and sustained combat for three days and nights, with alternate success, the Wyandots were compelled to retire, deserting their village and abandoning their families to such mercy as might be granted by an infuriated enemy. Those who were left, sunk under the tomahawk and scalping knife—the village was devastated—and the miserable author of the bloody tragedy herself perished amid this scene of indiscriminate slaughter and desolation.

This war is said to have continued for a period of more than 30 years, in which time, the Wyandots had been forced backwards as far as Lakes Huron and Michigan. Here they made an obstinate stand, from which all the efforts of their relentless enemies to dislodge them were ineffectual. Their inveterate hatred of each other was fostered by the war parties of the respective tribes, whose vindictive feelings led them to hunt and destroy each other, like so many beasts of the forest. These resulted generally in favor of the Wyandots, who, inspirited by these partial successes, prepared for more active operations. Three encounters took place, on the same day, two being had on Lake Michigan and one on Lake Erie, and which from their savage and exterminating character, closed this long and merciless contest. It is somewhat remarkable, as no other tradition makes mention of an Indian battle upon water, that one of these, said to have occurred on Lake Erie, between Long Point and Fort Talbot, was fought in canoes. Of this the following detail is given.

A large body of Wyandots accompanied by two Ottawas left Lake Huron in birch canoes, on a war excursion into the country of the Senecas, who had settled at this time, near the head of the Niagara river. They put ashore at Long Point to cook, when one of the Ottawas and a Wyandot were sent out as spies to reconnoitre. They had proceeded but a short distance from the camp, when they met two Senecas, who had been despatched by their party for the like purposes, and from whom they instantly fled. The Ottawa finding his pursuers gaining upon him, hid himself in the branches of a spruce tree, where he remained till the Seneca had passed. The Wyandot, fleet of foot, succeeded in reaching his camp and gave the alarm, when the whole body embarked and pushed out into the lake. In another moment a party of Senecas was discovered, turning

the nearest point of land in wooden canoes. Immediately the war-whoops were sounded and the hostile bands began to chant their respective songs. As they slowly approached each other, the Wyandots struck a fire, and prepared their gum and bark to repair any damage which might occur to the canoes. The battle was fought with bows and arrows, and after a furious and obstinate contest of some hours, in which the carnage was dreadful, and the canoes were beginning to fill with blood, water and mangled bodies, the Senecas began to give way. The encouraged Wyandots fought with redoubled ardor, driving the Senecas to the shore, where the conflict was renewed with unabated fury. The Wyandots were victorious, and few of the surviving Senecas escaped to tell the story of their defeat. One of the prisoners, a boy, was spared and adopted by the nation. Two Wyandots are now living who profess to have seen him, when very far advanced in years.

The two other attacks to which allusion has been made, as occurring on the borders of Lake Michigan, were not more fortunate in their issue. The Senecas were repulsed with great slaughter.

Thus, say the Wyandots, originated this long, bloody and disastrous war, and thus it terminated after proving nearly the ruin of our nation.

HO-TSHUNG-RAH.

Upper Sandusky, March 1st, 1827.

EARLY SKETCHES OF INDIAN WOMEN.

THE oldest books we possess written by the first observers of our Indians abound in interest. Among these is a small work by William Wood, who visited Plymouth and Massachusetts soon after their settlement, and published his "*New England's Prospect*," in London, in 1634.

The following extract from this book, (now very scarce,) we make here, partly for the purpose which the author declares he had in view in writing it, viz. : to excite the special interest of our female readers, though the good humour and wit, as well as the benevolence of the writer, will doubtless commend it to persons of both sexes. That we may not run the risk of losing any of the effect of the quaint, old-fashioned style of the original, we have been careful to preserve the author's orthography and punctuation, together with the long sentences, for which, as well as many of his contemporaries, he was remarkable. We have omitted short and unimportant passages in a few places, marked with asterisks. *Editor.*

From "*New England Prospect*."

CHAPTER XIX.

OF THEIR WOMEN, THEIR DISPOSITIONS, EMPLOYMENTS, USAGE BY THEIR HUSBANDS, THEIR APPARELL, AND MODESTY.

To satisfie the curious eye of women-readers, who otherwise might thinke their sex forgotten, or not worthy a record, let them peruse these few lines, wherein they may see their owne happinesse, if weighed in the womans ballance of these ruder *Indians*, who scorne the tuterings of their wives, or to admit them as their equals, though their qualities and industrious deservings may justly claime the preheminence, and command better usage and more conjugall esteeme, their persons and features being every way correspondent, their qualifications more excellent, being more loving, pittifull, and modest, milde, provident, and laborious than their lazie husbands. Their employments be many: First their building of houses, whose frames are formed like our garden-arbours, something more round, very strong and handsome, covered with close-wrought mats of their owne weaving, which deny entrance to any drop of raine, though it come both fierce and long, neither can the piercing North winde, finde a crannie, through which he can conveigh his cooling breath, they be warmer than our *English* houses; at the top is a square hole for the smoakes evacuation, which in rainy weather is covered with a pluver: these bee such smoakie dwellings, that when there is good fires, they are not able to stand upright, but lie all along under the smoake, never using any stooles or chaires, it being as rare to see an *Indian* sit on a stoole at home, as it is strange to see an *English* man sit on his heels abroad. Their houses are smaller in the Summer, when their families be dispersed, by reason of heate and occasions. In Winter they make some fiftie or thereescore foote long, fortie or fiftie men being inmates under one rooffe; and as is their husbands occasiõ these poore tectonists are often troubled like snailles, to carrie their houses on their backs sometimes to fishing-places, other times to hunting places, after that to a planting-place, where it abides the longest: an other work is their planting of corne, wherein they exceede our *English* husband-men, keeping it so cleare with their Clamme shell-hooes, as if it were a garden rather than a corne-field, not suffering a choaking weede to advance his audacious head above their infant corne, or an undermining worme to spoile his spurnes. Their corne being ripe, they gather it, and drying it hard in the Sunne, conveigh it to their barnes, which be great holes digged in the ground in forme of a brasse pot, seeled with rinds of trees, wherein they put their corne, covering it from the inquisitive search of their gurmandizing husbands, who would eate up both their allowed portion, and reserved seede, if they knew where to finde it. But our hogges having found a way to unhindge their barne doores, and robbe their garners, they are glad to im

plore their husbands helpe to roule the bodies of trees over their holes, to prevent those pioners, whose theeverie they as much hate as their flesh. An other of their employments is their Summer processions to get Lobsters for their husbands, wherewith they baite their hookes when they goe a fishing for Basse or Codfish. This is an every dayes walke, be the weather cold or hot, the waters rough or calme, they must dive sometimes over head and eares for a Lobster, which often shakes them by their hands with a churlish nippe, and bids them adiew. The tide being spent, they trudge home two or three miles, with a hundred weight of Lobsters at their backs, and if none, a hundred scoules meete them at home, and a hungry belly for two days after. Their husbands having caught any fish, they bring it in their boates as farre as they can by water, and there leave it; as it was their care to catch it, so it must be their wives paines to fetch it home, or fast: which done, they must dresse it and cooke it, dish it, and present it, see it eaten over their shoulders; and their loggerships having filled their paunches, their sweete lullabies scramble for their scrappes. In the Summer these *Indian* women when Lobsters be in their plenty and prime, they drie them to keepe for Winter, erecting scaffolds in the hot sun-shine, making fires likewise underneath them, by whose smoake the flies are expelled, till the substance remains hard and drie. In this manner they drie Basse and other fishes without salt, cutting them very thinne to dry suddainely, before the flies spoile them, or the raine moist them, having a speciall care to hang them in their smoakie houses, in the night and dankish weather.

In Summer they gather flagges, of which they make Matts for houses, and Hempe and rushes, with dying stuffe of which they make curious baskets with intermixed colours and portractures of antique Imagerie: these baskets be of all sizes from a quart to a quarter, in which they carry their luggage. In winter time they are their husbunds Caterers, trudging to the Clamm bankes for their belly timber, and their Porters to lugge home their Venison which their lazinesse exposes to the Woolves till they impose it upon their wives shoulders. They likewise sew their husbands shooes, and weave coates of Turkie feathers, besides all their ordinary household drudgerie which daily lies upon them. * *

* * * * * [Of the treatment of babes the writer says]: The young Infant being greased and sooted, wrapt in a beaver skin, bound to his good behaviour with his feete upon a board two foote long and one foote broad, his face exposed to all nipping weather; this little *Pappouse* travells about with his bare footed mother to paddle in the ice Clammbanks after three or foure dayes of age have sealed his passeboard and his mothers recoverie. For their carriage it is very civill, smiles being the greatest grace of their mirth; their musick is lullabies to quiet their children, who generally are as quiet as if they had neither spleene or lungs. To hear one of these *Indians* unseene, a

good eare might easily mistake their untaught voyce for the warbling of a well tuned instrument. Such command have they of their voices.

* * * * *

Commendable is their milde carriage and obedience to their husbands, notwithstanding all this their customarie churlishnesse and salvage inhumanitie, not seeming to delight in frownes or offering to word it with their lords, not presuming to proclaime their female superiority to the usurping of the least title of their husbands charter, but rest themselves content under their helplesse condition, counting it the womans portion: since the *English* arrivall comparisson hath made them miserable, for seeing the kind usage of the *English* to their wives, they doe as much condemne their husbands for unkindnesse, and commend the *English* for their love. As their husbands commending themselves for their wit in keeping their wives industrious, doe condemne the *English* for their folly in spoyling good working creatures. These women resort often to the *English* houses, where *pares cum paribus congregatae* *, in Sex I meane, they do somewhat ease their miserie by complaining and seldome part without a releefe: If her husband come to seeke for his *Squaw* and beginne to bluster, the *English* woman betakes her to her armes which are the warlike Ladle, and the scalding liquors, threatening blistering to the naked runaway, who is soon expelled by such liquid comminations. In a word to conclude this womans historie, their love to the *English* hath deserved no small esteeme, ever presenting them some thing that is either rare or desired, as Strawberries, Hurtleberries, Rasberries, Gooseberries, Cherries, Plummes, Fish, and other such gifts as their poore treasury yeelds them. But now it may be, that this relation of the churlish and inhumane behaviour of these ruder *Indians* towards their patient wives, may confirme some in the beliefe of an aspersion, which I have often heard men cast upon the *English* there, as if they should learne of the *Indians* to use their wives in the like manner, and to bring them to the same subjection, as to sit on the lower hand, and to carrie water and the like drudgerie: but if my own experience may out-balance an ill-grounded scandalous rumour, I doe assure you, upon my credit and reputation, that there is no such matter, but the women finde there as much love, respect, and ease, as here in old *England*. I will not deny, but that some poore people may carrie their owne water, and doe not the poorer sort in *England* doe the same; wnesse your *London* Tankard-bearers, and your countrie-cottagers? But this may well be knowne to be nothing, but the rancorous venome of some that beare no good will to the plantation. For what neede they carrie water, seeing every one hath a Spring at his doore, or the Sea by his house? Thus much for the satisfaction of women, touching this entrenchment upon their prerogative, as also concerning the relation of these *Indians* Squawes.

* Equals assembled with equals.

CHANT TO THE FIRE-FLY.

IN the hot summer evenings, the children of the Chippewa Algonquins, along the shores of the upper lakes, and in the northern latitudes, frequently assemble before their parents' lodges, and amuse themselves by little chants of various kinds, with shouts and wild dancing. Attracted by such shouts of merriment and gambols, I walked out one evening, to a green lawn skirting the edge of the St. Mary's river, with the fall in full view, to get hold of the meaning of some of these chants. The air and the plain were literally sparkling with the phosphorescent light of the fire-fly. By dint of attention, repeated on one or two occasions, the following succession of words was caught. They were addressed to this insect :

Wau wau tay see !
 Wau wau tay see !
 E mow e shin
 Tshe bwau ne baun-e wee !
 Be eghaun—be eghaun—ewee !
 Wa Wau tay see !
 Wa wau tay see !
 Was sa koon ain je gun
 Was sa koon ain je gun.

LITERAL TRANSLATION.

Flitting-white-fire-insect ! waving-white-fire-bug ! give me light before I go to bed ! give me light before I go to sleep. Come, little dancing *-white-fire-bug ! Come little flitting-white-fire-beast ! Light me with your bright white-flame-instrument—your little candle †.

Metre there was none, at least, of a regular character : they were the wild improvisations of children in a merry mood.

* In giving the particle wa, the various meanings of "flitting," "waving," and "dancing," the Indian idiom is fully preserved. The final particle see, in the term wa wa tai see, is from the generic root *asee*, meaning a living creature, or created form, not man. By prefixing Ahw to the root, we have the whole class of quadrupeds, and by pen, the whole class of birds, &c. The Odjibwa Algonquin term for a candle, was sa koon ain je gun, is literally rendered from its elements—"bright—white—flamed—instrument." It is by the very concrete character of these compounds that so much meaning results from a few words, and so considerable a latitude in translation is given to Indian words generally.

[† Fire-fly, fire-fly ! bright little thing,
 Light me to bed, and my song-I will sing.
 Give me your light, as you fly o'er my head,
 That I may merrily go to my bed.
 Give me your light o'er the grass as you creep,
 That I may joyfully go to my sleep.
 Come little fire-fly—come little beast—
 Come ! and I'll make you to-morrow a feast.
 Come little candle that flies as I sing,
 Bright little fairy-bug—night's little king ;
 Come, and I'll dance as you guide me along,
 Come, and I'll pay you, my bug, with a song.]

INDIAN ARROW HEADS, &c.

By far the most numerous relics of the Red Race, now found in those parts of our country from which it has disappeared, are the small stones with which they headed their arrows. Being made of the most durable substances, they have generally remained in the soil, unaffected by time and the changes of season. They most abound in those rich meadows which border some of our rivers, and in other spots of peculiar fertility, though of less extent, where the pasture, or other attractions, collected game for the Red men. The stones most commonly used were quartz and flint, which were preferred on account of the facility of shaping them, the keenness of the points and edges, which they readily present under the blows of a skilful manufacturer, as well as their superior hardness and imperishable nature. Multitudes of specimens still exist, which show the various forms and sizes to which the Red men reduced stones of these kinds: and they excite our admiration, by their perfect state of preservation, as well by the skilfulness of their manufacture.

Other stones, however, were not unfrequently used: and a collection which we have been making for many years, presents a considerable variety of materials, as well as of sizes, shapes and colors. Hard sandstone, trap or graacke, jasper and chalcedony, appear occasionally; some almost transparent. One of the larger size is made of steatite, and smooth, as if cut or scraped with a knife, contrary to the common method, of gradually chipping off small fragments of more brittle stone, by light blows often repeated. These arrow heads were fastened to the shaft, by inserting the butt into the split end, and tying round it a string of deer's sinews. A groove or depression is commonly observable in the stone, designed to receive the string. But it is sometimes difficult to imagine how the fastening was effected, as some perfect arrow-heads show no such depressions, and their forms are not well adapted to such a purpose. This peculiarity, however, is most frequently to be observed in specimens of small size, the larger, and especially such as are commonly supposed to have been the heads of spears, being usually well shaped for tying.

It is remarkable that some spots have been found, where such relics were surprizingly numerous. In Hartford, Connecticut, about thirty years ago, many were picked up in a garden, at the corner of Front and Mill streets. The spot was indeed on the bank of the Little River, probably at the head of Indian Canoe navigation: but yet no rational conjecture could be formed, to account for the discovery, except one. It was concluded that the place was an ancient burying ground. Many bits of coarse earthen-ware were found, such as are common in many parts of the country. About two miles below Middletown, Connecticut, on the slope of a

hill on the southern side of the Narrows, we discovered, some years since, a great number of small fragments of white quartz, scattered thickly over the surface of the ground, perhaps for half an acre. Among them were several arrow heads of various forms, most of them imperfect, and many pieces of stone, which at first sight resembled them, but, on closer inspection, seemed to have been designed for arrow heads, but spoiled in the making. Some had one good edge, or a point or barb, while the other parts of the same stones showed only the natural form and fracture. In many instances, it was easy to see that the workman might well have been discouraged from proceeding any farther, by a flaw, a break or the nature of the stone. Our conclusion was, that the spot had long been a place where Indian arrow heads were made, and that we saw around us the refuse fragments rejected by the workmen. Other spots have been heard of resembling this.

If such relics were found nowhere else but in our own country, they would be curious, and worthy of preservation and attention: but it is an interesting fact, not however generally known, that they exist in many other parts of the world. Stone arrow and spear heads have been found in England for hundreds of years, and are believed to have been made and used by the Britons, who, in respect to civilization, were nearly on a level with our Indians. These relics are called by the common people Celts, from the race whose memory they recal; and particular accounts of them are given, with drawings, in several antiquarian works. They bear a striking resemblance to our Indian arrow heads; and many of them could be hardly, if at all, distinguished from those of America.

African arrows have been brought to this country, in which the points were of the same forms and materials, and fastened in the same manner. About twelve years ago a vessel from Stonington was attacked by a party of Patagonians, who threw arrows on board. One of these which we procured, was pointed with a head of milky quartz, exactly corresponding with specimens picked up in New England.

Among the relics found in excavating the low mounds on the plain of Marathon, as we were informed by one of our countrymen, who was at Athens some years ago, there were spear heads made of flint, which, he declared, were like those he had often seen ploughed up in his native fields. These, it was conjectured, might have been among the weapons of some of the rude Scythians in the Persian army, which met its defeat on that celebrated battle ground.

A negro, from an obscure group of islands, just north of New Guinea, in describing the weapons in use among his countrymen, drew the forms of spear heads, which he said were often made of stones; and, when shown specimens from our collection, declared that they were very much like them.

It has been thought, that certain instruments would naturally be inven

ted by men in particular states of society and under certain circumstances, as the result of their wants and the means at hand to supply them. It is not, however, always easy to reconcile this doctrine with facts. For example, the black race of the islands north of New Holland, (of which so little is yet known,) appear to require the use of the bow as much as any other savage people, yet they are entirely ignorant of it, though it has been thought one of the simple, most natural and most indispensable instruments in such a condition of society.

We are therefore left in doubt, in the present state of our knowledge, whether the manufacture and use of stone arrow heads have been so extensively diffused over the globe by repeated inventions, or by an intercourse between portions of the human race long since ceased, or by both causes. To whichever of these opinions we may incline, the subject must still appear to us worthy of investigation, as the history of these relics must necessarily be closely connected with that of different families and races of men in every continent and in every zone.

We would invite particular attention to the position and circumstances of Indian remains which may hereafter be found; and would express a wish that they might be recorded and made known. Our newspapers offer a most favorable vehicle for the communication of such discoveries and observations, and our editors generally must have taste and judgment enough to give room for them.

It was remarked in some of our publications a few years ago, that no unequivocal remains of the Red men had yet been discovered in the earth, below the most recent strata of soil, excepting cases in which they had been buried in graves, &c. Perhaps later observations may furnish evidence of the longer presence of that race on our continent than such a statement countenances.

One of the most interesting objects of enquiry, with some antiquaries, is whether there are any ancient indications of Alphabetical writing in our continent. A small stone found in the Grave-Creek Mound, and others of a more doubtful character, are quite sufficient to awaken interest and stimulate enquiry.

A few specimens of rude sculpture and drawing have been found in different parts of the U. States; and shells, ornaments, &c., evidently brought from great distances. There may be others, known to individuals, of which antiquaries are not aware. After perusing the foregoing pages, it will be easy to realize that all such remains may be worthy of attention. Not only copies should be made and dimensions taken, but descriptions should be written, local information and traditions collected, measures taken to preserve the originals, and some notice given which may reach persons interested in such subjects.—(*Editor.*)



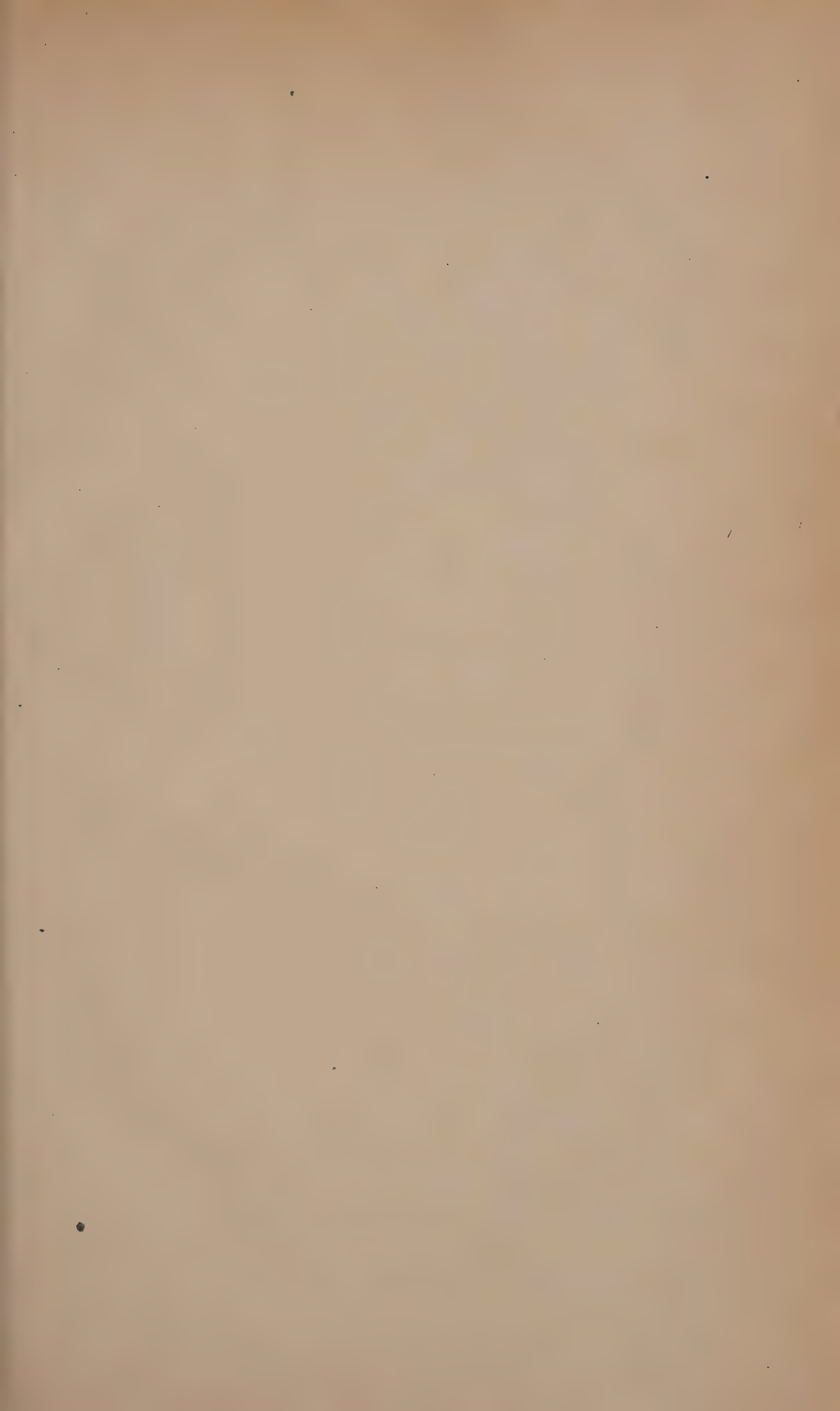
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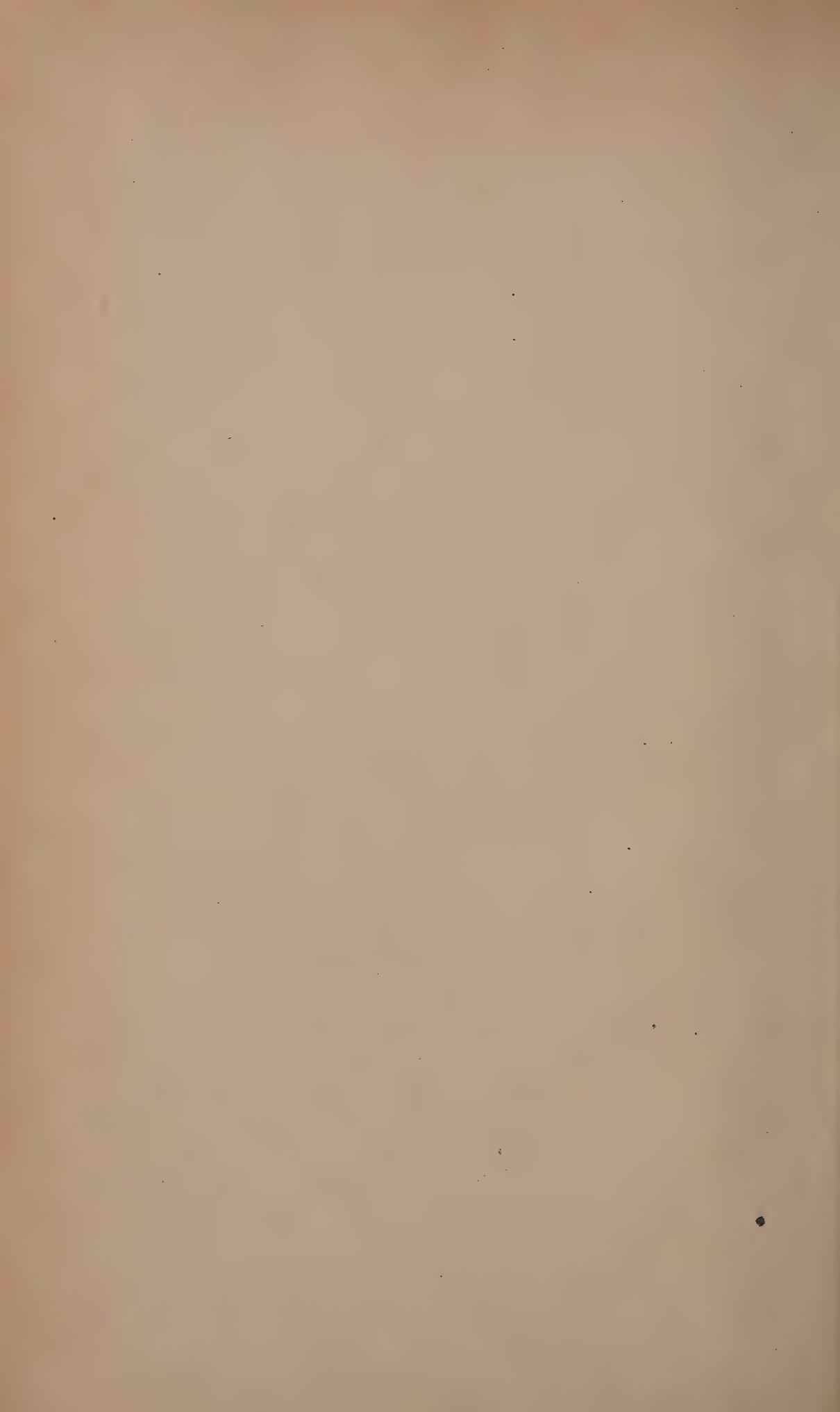
THE RED RACE OF AMERICA.

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